

Ti Tangata

Maori News Magazine



In this issue:

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Maori Rugby tour of Wales
28th Maori Battalion Reunion***

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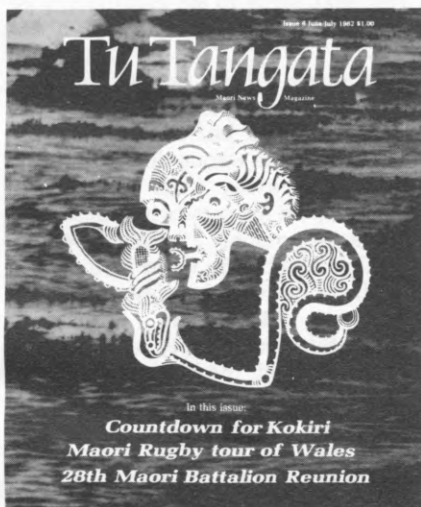


Tu Tangata

Maori News Magazine

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CONTENTS



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Page

Features

Countdown for Kokiri	2
Te Kohanga Reo	8
Taranaki legal battle	10
Bilingual moves at Wellington High	12
Maori rugby tour of Wales	18
28th Maori Battalion Reunion	20

Regulars

Politics	32
Health	26
Reviews	22
Letters to Ed	36

What's coming up in Tu Tangata

An educational supplement for use in schools is being prepared exclusively for Tu Tangata Magazine and will be a comprehensive programme for use in Liberal Studies. The supplement is designed to stimulate discussion and encourage research about how we see ourselves as New Zealanders. Tu Tangata will feature the first instalment in the August/September issue.

Street Kids — just who are they and where does the buck stop? Find out next issue.

Whanau in action in the big smoke at what cost?

All this and more in the August/September issue of Tu Tangata, available at your local newsagent, Maori Affairs Department or by subscription to Tu Tangata Magazine, c/- Maori Affairs Department, Private Bag, Wellington.

The Countdown For Kokiri Tapu Misa

The man who will lead Auckland into Kokiri is quietly, unshakeably sure that it is a move in the right direction. "It's got to be", he says calmly.

Albie Williams is in his office, looking over Ponsonby Road. The sunlight is unexpectedly strong for May and the din of the first rush of homeward traffic is deafening.

He is searching for words to describe the kokiri concept. He tries: "People as opposed to Bureaucracy", and plays around with it until it becomes something like the battle of The People versus Bureaucracy.

It is difficult to try to coin, one phrase, the gradual transition of a Government bureaucracy into an increasingly people oriented, people managed agency. In a public service country like New Zealand it comes as something of a revolutionary step. Little wonder that the department carries with it a distinct pioneering air these days.

Albie continues: "Kokiri is an expansion into efficiency — a way of meeting the needs of the people more effectively." In Auckland it is an expansion of what will be well under way by the end of May where the department of Maori Affairs is decentralising its community services division and taking it into the communities.

In terms of the department's attitude, it is an attempt to abandon the welfare tag.

"The department has traditionally been associated with welfare," says Albie. We are now abandoning welfare — it has connotations of a people who need help, an impression of a people who can't stand up and do anything for themselves.

"It's an impression that has to be demolished."

In its place the department has evolved a new development ethic. One which hinges on the involvement of the community: Kokiri.

Community services would now work through kokiri units as small administration groups acting to unite voluntary associations to thrash out the priority needs of the community. What resources the department has for community service are then allocated.

The concept is a recognition, says Albie, that the social problems the department has wrestled with over the years were not going to be solved by an army of bureaucrats. "If you put 500 more police officers out on the streets, or 500 more community workers, it's not going to solve the problem of street kids and you only end up creating a larger bureaucracy to serve those extra people. You are no nearer to serving the needs of the community."

Back up

A far greater idea was to make use of the community groups already existing, work in with them and back them with the resources the department might have used to set up new programmes.

Not only a better use of resources, says Albie, but a better service to the people. "We are making the department more accountable to the people. If the people monitor our work, if they have a say in how the department uses its money, then obviously we have a far more responsible way of working."

"We want to create in kokiri a situation where the people are planning our work on a day-to-day basis."

The kokiri experiment debuted in Wellington a little over a year ago, where three units are now operating.

Auckland is to have seven kokiri units — Papakura, Otara, Mangere, Eastern Suburbs (Maungarei), West Auckland (Waipereira), North Shore (Waitemata), and Central Auckland (Tamaki). Added to this are the two core units, in Ponsonby and South Auckland (Wiri).

Albie hopes to draw off the Wellington experience and avoid any pitfalls in the Auckland transition, but only to an extent. Wellington is after all Wellington, and "we are Auckland, we are different."

Not for nothing is Auckland called the biggest Polynesian city in the world, and the sheer size and sprawl of Greater Auckland make it a different proposition to Wellington.

Decentralise

Its decentralisation has been taken with care, for those reasons. Here, the department has been canvassing public opinion on the Kokiri move for the past year, with a "bit of promotion" on the side.

The time is now right, Albie says. All the signs are good: "The people are giving us all the right vibrations."

The vibrations from within the Auckland office seem to be just as "right". His staff are happy with the way the department is heading, happy to be working for an organisation that can claim to be in tune with "ordinary people".

But?

"You will always get your unbelievers. Any organisation which changes has people in it who fear that change." "People never like anything which is going to shake them out of their world," says Albie.

His new position in the Kokiri set up is not an enviable one. For the head of

kokiri operations from Rotorua northwards, the pressure of responsibility will be intense. Especially in a department which is more directly responsible to the hardest taskmasters of all — The Public.

"It's not as if I'm going to be alone," he shrugs. "I will simply be a manager with staff at my disposal. At any time I can call on certain resources that I have here."

He sees his part in kokiri as making sure that kokiri ideals are adhered to, that the units have a solid backing and that all things are in "their proper place."

The next three to six months are going to be crucial, both for kokiri and Albie.

Monitoring will be the key to ensuring that the department does not deviate from its basic aims. "If you start going in the wrong direction and if people move away from the aims of kokiri then we have to bring them back into line very quickly..." "We have to go carefully. Maybe the word is to steer it right, from the very beginning."

Monitoring

Yet while community division becomes redefined, the bureaucratic side of the department undergoes little, if any, change.

What is now Auckland District Office, will become a core unit, existing to serve the "paper needs" of the kokiri units. Legal section, Trust, Court and Trade Training are virtually unaffected. Housing may come in for some reviews but this would be due to the current downturn in housing.

However, "Kokiri may mean for these staff that they will be utilised in a better way. Some of the people in these sections may be just a little bit more extended."

His intention is to create a crack bureaucratic core, no less. His plans for maximum efficiency are: Intensifying work in clerical; the training of individual kokiri heads in every aspect of the concept, in knowing how to present it to the community and in how best to put it into practice.

The rationale is simple. A bureaucracy which is more directly accountable to the people, which is more tightly monitored by the people, cannot afford to be "loose".

Albie is aware that, perhaps even greater than the pressure on him will be the pressure on his community officers and executive officers in the units. It is they who will be under the close scrutiny of the people, and they who must "account" daily to the people.

"And people are first billing in this department."



▲
**Oti Te Rangi — Executive Officer
Waitemata Kokiri**

From North Shore to Kaipara, from Huapai to Beachhaven, this is the area that Oti Te Rangi will cover.

She says she's out to upgrade the quality of service to Waitemata by motivating people. She's determined to find the people she used to know and those she ought to know so that the kokiri sharing can begin.

Tribally from the area, Oti thanks the community for a lot of the groundwork that's been already laid. She sees Waitemata as being pockets of community that need to be linked up with one another so that the kokiri concept can be shared.

Oti views kokiri as being the natural extension of community work and is proud to be among the 'magnificent seven', as the new appointees have been dubbed.

▲
**Ray Cooper — Executive Officer
Papakura/Pukekohe Kokiri**

For Ray Cooper the appointment to Papakura/Pukekohe Kokiri is a great challenge. He sees the greatest need as knitting together the existing community groups to reassess and consolidate.

Coming from the area, Ray is confident everyone will get behind the kokiri concept. He says the tu tangata and whanau groups already working in the area have shown this.

Within the Papakura/Pukekohe area is the newly purchased site for the Pukekohe marae and the existing Papakura marae which is being extended.

Priorities for Ray are the formation of a district planning council and

Kohanga Reo to teach pre-schoolers the Maori language. Ray hopes that the long talked about South Auckland District Maori Council will also come to realisation within the kokiri concept.

▲
**Connie Hannah — Executive Officer
Waipereira Kokiri**

"At long last people will be our priorities", says Connie Hannah.

Connie has responsibility for the western districts of Auckland and is excited about the possibilities kokiri has to give.

Her area boasts established marae, two skill centres and a successful pilot scheme involving the courts. In the midst of this Connie hopes the kokiri concept of involving the community will be accepted and taken up.

"After all, they're our boss, we're answerable to them", says Connie.

▲
**Peter Paraone — Executive Officer
Otara Kokiri**

"The ball game's still the same, now the rules have changed". That's the view of Peter Paraone.

He says he's always been guided by his people as to their needs, and kokiri is the logical extension of that need."

"Otara has a reputation as a political hot potato and as such has been the focus of community attention", he says.

For Peter this attention has meant community action that now needs to be co-ordinated, using the existing bases, like the skills centres, to work from. Because of the settlement of Otara, Peter says the different tribal groups have held separate fund-raising projects, but now a generation is growing up that has loyalty to Otara first.

He says the different community groups were all going in the same direction but now they should all be doing it together.

▲
**Joe McDougal — Executive Officer
Maungarei Kokiri**

Bringing the money and resources closer to the people is how Joe McDougal views kokiri, and he's excited to be involved.

He's glad the old way of being only a link in the social welfare chain has been broken. With the move to involving the community in setting priorities and making decisions, he's sure the course is right.

Joe says the rapu mahi programme of finding jobs was really taken to heart by the people in Maungarei (Mt Wellington area) and that means well for the future of Kokiri.

His eastern area of Auckland city contains established marae, a marae project in Glenn Innes and three skill centres. With these established community facilities and existing communication channels, Joe plans to spread the kokiri concept.



Kokiri — "a positive form of gang".



Kai Hui — Executive Officer Tamaki Kokiri

"Pulling all the bits and pieces together" is how Kai sees kokiri working in his area.

"Sure the city area has its problems but we must go beyond talk and convince the people they have the abilities to decide and take action", says Kai.

He views kokiri as an evolving concept that needs to be part of an ongoing relationship with the community. He says Maoris have been conned into thinking they can't decide for themselves and that myth has to be challenged.

A lot of resources haven't been tapped says Kai, and kokiri is a way to get the groundswell support of all groups such as the Auckland Regional Authority, the city fathers, Rotary, etc.

For Kai the challenge is to break through the talk and take the initiative in helping communities reshape their lives and destinies.

Denis Hingston — Executive Officer Mangere Kokiri

Kokiri units are to be established within as many communities as possible. They will consist of staff of the Department of Maori Affairs who will provide a full time support service to community action programmes. The units will also consist of community organisations and individuals so that a real kotahitanga force can develop to accelerate the attainment of goals.

Assumption

Kokiri units must always assume that the community in the main is progressing well and utilising most of its re-

sources. But there must also be the assumption that greater creativity can occur in every community through more self vision, understanding, and confidence to deal with the complexities of its own particular concern. Consequently kokiri units must behave in a way that encourages the initiative and the decision-making to be taken by the community itself.

It is also a valid assumption that the majority of the community are moving through life in a very positive, happy and progressive manner. These are strengths that must be identified and highlighted so as to avoid any distortions that occur through an over-concentration on the negative happenings in communities. For this reason kokiri units must be persistent and aggressive yet sensitive in promoting a tu tangata stance. The units must not give way to any negative force but rather should energise themselves and the positive elements of its community to deal with them.

Method

Members of kokiri units must themselves be creative and perform at a higher level of efficiency. They must understand their role as being one that is both catalytic yet action oriented. The basic requirement is to work in the community constantly and to understand its objectives; to work in tune with the people and with their rhythm; to do all things possible that will assist the community to make good use of its collective power and strength. And again to remind the community where necessary that the focus is to be on positive strengths and the potential; to stand up against negative forces and to deal with them with kotahitanga.

Priority for 1981

Kokiri units must determine their own priorities according to the nature of particular communities. But as a suggestion based on national trends a target which can be used to pivot kokiri units into a wide area of activity would be the 9 to 13-year-old young Maori group. It is in this area where the peak of the population exists particularly in the large metropolitan areas.

The pathway to the target might well be the whanau or the school or the sports club or the youth gang. It might well be that the best beginning is to start with those families that have been identified as needing particular help in coping with home finance, their children's education, unemployment and the like. But the actual reason for contact should be seen as the entree to a wide set of developments with a family be it child care, education, Maori language, etc.

For example, visits to a school may identify a weaker student. This offers an opportunity for a kokiri unit to work with the individual or parents or the school. But it also offers many resource people the opportunity to rectify or ad-

just problems that may be indirectly related to the reason for a weaker student. It may be that the student's basic fault is an eye or ear defect. It may also be the lack of proper vocational training direction or poor teaching within the school.

Then there is the use of a Maori language class to motivate a family or a person towards education pursuits or greater participation in the community.

Making decisions

Tu tangata corporate management is the body that should be making decisions about kokiri action programmes. The executive officer of each unit is to ensure that a community leader act as the chairman for this decision-making group and that follow through of resolutions are actioned.

A model — kokiri units

The kokiri unit structure for the Wellington region is the first example. It disestablishes the existing district office method and organises the department's resources into four components. They are:

Three kokiri units:

Poneke — Wellington urban areas

Harataunga — Hutt Valley, Upper Hutt, Wainuiomata.

Porirua — As far as Waikanae River.

Staff of kokiri unit

The objective is to put into the field a composite unit with experiences and expertise particularly in areas of work such as education, youth development, housing, and Maori cultural affairs. The fourth component is the kokiri core unit. It will provide the district kokiri units with immediate information about housing mortgage matters and general data. The core unit will collate activities in the field and report directly to head office on progress of tu tangata programmes. But it is important that the core unit provide logistic and administrative support to the field units which will not be staffed with clerical or typing personnel.



HE KAWA =
KOKIRI =
KOTAHITANGA =
TAONGA =

The cutting edge of social change

John Panga

Poverty among Auckland's Maori and Pacific Island community should be a top priority of the new Kokiri administration, says Auckland District Maori Council chairman Dr Rangi Walker.

Children are going to school hungry and people are forced to sleep in caravans, cars and in overcrowded conditions because they are poor.

"It's a scandal in an affluent society such as New Zealand," says Dr Walker, "Nobody should want for the basic requirements of food and shelter."

Dr Walker welcomed the new Kokiri move. He said: "Clearly there are many problems and all existing and past strategies have failed to make an impact on them. If anything the situation has deteriorated."

"I think the Kokiri administration is doing the right thing and leaving it up to the people to decide which priority the people want to deal with."

A tribal group may want to hold a school of learning to establish their origins and genealogies; or press for Maori language classes at the pre-school level to save the Maori language, or develop prison rehabilitation schemes.

People decide

The advantage of the Kokiri concept said Dr Walker is that instead of the department deciding what are the areas to allocate resources for, the people decide.

The critical housing shortage is an element of the poverty of the urban poor. Maoris have trouble meeting criteria and the required income limit. The demand for houses remains unsatisfied for Maoris and Pacific Islanders.

This affects family life. When family life is threatened, said Dr Walker, "the signs are, kids getting into trouble, truancy and delinquency."



Kokiri

Kokiri it seems, must be given a lot of thought.

It's not some thing to be haggled with, it cannot be bought. You must think out, decide upon, work it around.

Get everyone's comments, make sure that it's sound. Use wisdom not anger, sift and be sure.

If we work as a community, we must find a cure. Conceive an idea and work on that base.

If it is to do with children, make sure that it's positive see that there's no waste.

We are parents, and examples, so get right in there. Help the youth and our children and make them aware that we love them, and want them, to grow straight and tall. That we are right there behind them if ever they fall.

Meri Ariki Totana
Waahi Pa Marae
Huntly.



Associated with that is the cultural loss, as youngsters lose their identity and the loss of the Maori language.

Unemployment and poverty are two major areas of concern.

Real poverty

Dr Walker: "Teachers are reporting real poverty in the schools. There are kids who can't afford the basic necessities like lunches, shoes and glasses."

Regulations and conditions were being imposed on children when their parents had no possibility of meeting them because of the cost.

"It's embarrassing having to go on school trips and having no money, or promising to pay and the cheque bounces," said Dr Walker.

The plight of the urban poor needs to be rectified and adequate mechanisms set up to meet the needs of children who are missing out.

"Nobody should want for the basic requirements of life, and yet large numbers of people are being deprived," said Dr Walker.

Inflation and high interest rates are making it even harder for Maoris and Pacific Islanders to build homes.

"The Kokiri administration should investigate alternative types of housing. Instead of individual houses on their separate section," said Dr Walker, "a number of houses could be joined up to a central pool of household appliances such as washing machines and lawn mowers."

Communal people

Polynesians are communal people and this should be planned for."

Another priority area should be more power sharing with the Pakeha. Some gains have been made such as the inclusion of a Maori representative on the regional planning committee of the Auckland Regional Authority.

This needs to be carried forward and Maoris need to have greater participation in decision-making to achieve their goals and aspirations."

"If Pakehas are not willing to share power with all people then we are bound to repeat the black urban experience of urban America."

A ward system of electing councillors on the Auckland City Council would give Polynesians living in Ponsonby a better chance of getting elected.

"If you shut people out of power then they have no faith in the system and end up fighting against the system."

Recent trouble between Maori gangs and police said Dr Walker, showed "we are only a few steps away from our cities being fire-bombed by those kids."

Civil disobedience

The potential for civil disobedience was shown during the Springbok rugby tour when some kids took the opportunity to hit back at the system said Dr Walker.

Instead of denigrating the emerging Maori activist groups, people should be trying to find out "what they are on about" because, said Dr Walker, these groups are "on the cutting edge of social change."

Dr Walker: "It's easy to denigrate them but much harder to establish what they are on about."

He said the activist groups were not talking of violence but of revolutionary change and they "are getting impatient."

The Kokiri administration is an exercise in community responsibility which would have a greater impact on the problems facing Maoris and Pacific Islanders.

Tu Tangata

To advance on all fronts

The power-house for action

The talent and physical resources to give life to community action.

THE KOKIRI UNIT

The kokiri experience to be implanted in Auckland is the result of a turnaround in government bureaucracy specifically in the Department of Maori Affairs. Here Rangi Walker outlines the background of the department, tracing the progression from a guardian of Maori rights to present-day innovators of social change.



There is a quiet revolution going on in the Department of Maori Affairs. A government bureaucracy is being transformed so that it serves the needs of the clientele in what they perceive to be in their best interests. This has not been the case in the past.

In conflict

The department had its origins in the Native Protectors, established in 1841 to ensure that Maori rights as embodied in the Treaty of Waitangi were safeguarded. The Chief Protector, George Clark, and his four assistants soon found their protective role in conflict with their de facto role as land-purchase agents. Their solution, based on Maori custom of negotiating land-sales with the chief and the whole tribe, did not endear them to land speculators and would-be sellers. The process was slow and liable to be blocked by a chief opposed to land-selling.

In 1846 Governor Grey established the Native Land purchase Department to give effect to the Crown's right of pre-emption under the Treaty of Waitangi. Potential resistance from the Protectors was removed by the simple expedient of replacing them with a Native Secretary. Ten years later the office of Native Secretary and the functions of the Native Land Purchase Department were amalgamated. This conjunction of offices in the person of Donald McLean, indirectly precipitated the New Zealand Land Wars, for McLean ignored established land-pur-

A Kokiri Wananga was held at Kokiri Marae, Seaview in March with people attending from the lower half of the North Island. It was a chance for Wellington's three kokiri units to evaluate progress and also explain how kokiri works.

Porirua Kokiri Unit in singing mood: (from left) Ioane Teao, Winnie Schmidt, Te Paeru Tereora, Hine Tatana.

chase procedures and brought the Waitara Block against the wishes of Wiremu Kingi.

Less costly

After the Land Wars a less costly way of acquiring Maori land was devised in the Native Land Court established in 1867. The report of the Commission of Inquiry into the Maori Land Court ambiguously states that the purpose of the court was "to ensure ownership, use and disposal of Maori land". The commission might just as well have tacked on the phrase "to Pakehas". In a century of operation, the court facilitated the alienation of 95 per cent of Maori land as it systematically destroyed the principle of communal ownership.

Even as late as 1934 the Native Department was comprised of basically the Native Land Court and the Maori Land Councils. By this time only marginal land remained in Maori hands as the department began a programme of

land development initiated by Ngata when he was the Minister.

Functions extended

It was not until World War II that the department extended its functions to welfare work. On the recommendation of the Maori War Effort Organisation, six women welfare officers were appointed to the major urban centres in 1943. The work of the MWEO with tribal executive committees culminated in the Maori Social Economic Advance-ment Act (1945).

The act effectively defined what should have been the functions of the department rather than a network of voluntary tribal executives without resources.

It is ironic that the 1953 Maori Affairs Act, which sets out the present aims and functions of the department, states that it must have regard as far as possible to "The retention of Maori land in the hands of its owners and its use or administration by them or for their benefit". Almost too little too late, as Maori frustration and anger mounted in the 70's and culminated in the Maori Land March of 1975.

New course

After a review of the department by the Assistant Commissioner of State Services, Kara Puketapu in 1977, community services and departmental activities were restructured. By 1979 Puketapu, as Secretary of Maori Affairs, had clearly set a new course for his department. The annual report stated that "the main objectives of the Department for Maori Affairs are not those of a social welfare agency giving handouts to people as is often alleged. Instead it is an agency investing the taxpayers money in land, buildings and people. The task is to fully develop this powerful and creative resource for the common good of all New Zealanders".

Bring together

Puketapu's philosophy of belief in people is summed up in his concept of Kokiri (community) administration. Essentially Kokiri is an overall administration group responsible for bringing Maori voluntary associations together to identify priorities in community development. When this has been done, resources the department has for community programmes are then allocated.

The theory behind Kokiri administration is that by marshalling community groups and backing their programmes with department resources, more of an impact will be made on many of the social issues that have been grappled with separately for so many years. As the country drifts about in a state of depressed uncertainty as to its future, this innovative response by the Department of Maori Affairs to what appear to be intractable social issues deserves to succeed.

Speak to Willie Kaa, one of the guiding lights behind the setting up of the Wellington kokiri units. He'll tell you what's what.

"Kokiri was born out of Maori people not coping with the system, the plight of children not achieving and adults not forthcoming in participation, especially in bureaucratic setups like PPTA's, committees etc. And in the courts parents weren't showing support for their children. Why? Because they didn't understand the system."

So Willie got behind the Maori Affairs Department's Kokiri concept which reversed bureaucracy and made the community responsible for deciding and fulfilling needs.

"We recognised the self-help philosophy and the need to get rid of the reliance on welfare, to move from dependence to independence".

On March 26, last year the Harataunga Kokiri Group moved into action setting its own priorities, some such as assistance and support for Maori and Pacific school students; homework centres at marae and work skill programmes for unemployed.

For Willie it was an exciting time that was not without its opposition from people who saw their position threatened by an enlivened community. However when it was pointed out that "you are the kokiri unit", barriers were lowered. "It's taken a long time for people to get used to the idea that they have this tremendous energy and power to fix their own problems".



In practical terms kokiri operates this way. A small team of Maori Affairs Department community workers base

themselves in the community and concentrate on whatever the community sees as its priority.

"It's a learning programme that never ends. The Maori people at grassroots level know what's needed in their community."

For Willie this learning meant the old social worker approach had to be abandoned in favour of the community diagnosing its own ills. He says the people met to sort out their needs and then with the financial and administrative backup of the Maori Affairs Department, allocated time and resources accordingly.

The kokiri management group in the Hutt Valley meets monthly with all those attending having equal say in what the priorities should be. Attendance varies with upwards of 80 people depending how the community sees the needs.

Does this pose a problem for kokiri?

Willie Kaa — "It's a bureaucratic animal we're handling, the logistics, the backup. A lot of people, me included, haven't come to terms with the full extent of people power".

In nuts and bolts terms, the life of the Harataunga kokiri has been lived in such things as parent support groups set up to help shy parents talk to school principals and staff about their children's progress.

These groups have been very successful judging by pupils attitudes to schooling and even, Willie points out, some parents offering themselves for PPTA's.

In one school pupils wanted to use the library for study after school but no school staff were available. The parents stepped in and now staff it during homework hours with their own parent roster.

In the court, support groups have also succeeded in helping Maori and Pacific Island youth and their parents to handle the trauma of offending.

But it's on the home front that Willie Kaa believes the real success story of Kokiri is. People have laid aside petty rivalries in the interests of the whole community.

Through this community decisiveness, Maori people are restoring their faith in themselves not only in the European world but also in such projects as Te Kohanga Reo, a pre-school centre using the Maori language as its sole communicator of social values.

Now Willie feels Kokiri needs to be shared with the rest of New Zealand and welcomes the establishment of kokiri units in Auckland.

He says the judicial system should be told about Kokiri, the Law Society, the PPTA's and boards' of governors, the schools, and the work force.

"Kokiri should go into the streets and move onto the gang pads. That's the future of Kokiri — to advance on all fronts."

Kokiri — "at grassroots level people know what's needed. They can sort out priorities without bureaucrats".

Interested on-lookers at the Kokiri Wananga.



'Te Kohanga Reo' (The Language Nest)

"whanau/family education programmes should be more bi-cultural with an emphasis on Maoritanga and kinship values particularly in pre-school and elementary education."

(Tu Tangata Wananga Whakatauirā 1980)

Today, society has difficulty in solving many of its social problems thrown up by our modern way of life. The traditional Maori value system of whanau can be utilised to manoeuvre communities past many of these difficulties, particularly the constant stress upon young families.

In the case of the Maori, the extended family system or whanau still remains after a battering over the last 30 or 40 years. But now the "working mother" customs needs to be recognised and accommodated. The application of whanau methods is already helping to meet this new habit but it needs to do more.

Another device is bilingual programmes in Maori and English for under five-year-olds. Maori people are striving very hard to revive the spoken Maori language. There are many efforts such as the introduction into the high schools of Maori as an optional study language.

In similar fashion, there are courses at universities and over the last year, community programmes spearheaded in the "rakau" style. Yet none of these can do more than stimulate and encourage individuals to take initiatives themselves.

What is needed is a home environment where Maori language is spoken naturally as one of our two native tongues — the other being English.

The Te Kohanga Reo programme is designed to stimulate growth of Maori whanau centres that offer the best child care in an environment of Maoritanga. Where Maori is the language. Where love and care spring from the whanau. These centres can be in many places. In our homes, on marae, in churches, in factories, offices, kokiri centres — anywhere people decide to use the whanau value system.

This programme will demonstrate how children can become bilingual in Maori and English by the age of five years.

Controlling authority

The organisation responsible for the management of a Te Kohanga Reo programme must be well respected and an effective Maori agency. This agency might well share the responsibility with

the Maori Education Foundation or the Department of Maori Affairs. But in any case management and control must be of the highest order.

It is anticipated that there will be a shared responsibility for setting up of any programme between the Department of Maori Affairs, the Maori Education Foundation and the local community agency. The Maori Education Foundation will in fact provide training and development for project supervisors by appointing one or more national coordinators.

General operation

It is envisaged that the Te Kohanga Reo programme will operate using the same basic principles for child care and growth at present adopted by the best pre-school, kindergarten, or play centre organisations.

The difference will be the use of Maori language as the only means of verbal communication in the centre. This will require therefore the development of a Maori atmosphere to meet a child's needs in the areas of love, training and affection.

This brings a demand for exceptional people in the form of supervisors who can meet the rigorous requirements that come from normal child rearing, and in addition provide Maori language and style.

The centres would be open Monday to Friday at times convenient to parents. It



will provide a full day service at reasonable cost to parents. Children will receive the best care — food, play facilities, a nursery, and health protection. In fact, no child will be admitted to the centre without full counselling being undertaken with parents and their total agreement to participating in the programme for at least three years — exceptions can be negotiated.





Accommodation

Each facility will provide adequate living space for young children. There will be a large general living room plus a smaller area which will serve as a nursery where younger children in the cot stage can have peace and comfort. There will also be good outside playing areas, well protected and with sufficient equipment. There should be no objects that would cause physical injury to a child, such as a heater or sharp furniture.

In other words, all the normal facilities and equipment that one would expect to find in a very good pre-school or child care centre will be available in the Te Kohanga Reo.

Supervisors

Sufficient supervisors will be recruited and receive a salary according to their qualification and performance. But they must have at least the following minimum qualifications —

- (1) Must be native Maori speakers who have lived in a Maori speaking community up to at least the age of 15 years.
- (2) Must have raised children of their own or as whangai.
- (3) Must be at least over the age of 35 years.
- (4) Must be able to carry out a full day's work caring for growing children.
- (5) Must have a good relationship with the local Maori communities to the extent that they are recognised as a person who is both reliable, trustworthy and resourceful.

Counselling

Overall it is essential that parents have counselling sessions both before

their children enter the programme and continuously throughout the growth period of the child up to and including the age of five years. This will be the responsibility of the national co-ordinator and the controlling agency assisted by the Te Kohanga Reo supervisors. It must be seen as part of the mobilisation of the whanau system.

It is vital that parents be fully aware of what is involved in the operation and that they accept the proposal. There will be the need for some legal contracts to be signed by the parents with the controlling agency to ensure that matters

such as fees and permission for urgent emergency medical treatment can be dealt with. In other words, the normal procedures required in any child custody situation where the parents are not present.

Monitoring

The consent of the parents will be necessary for children to have their own individual records kept by the centre. The responsibility for setting up this monitoring system rests with the national co-ordinator. It will be the national co-ordinator's job to produce at the end of a child's period in the centre a personalised publication, similar to a case history for the parents and the child.

The records of development of each child should be available for use by the Department of Maori Affairs or the community organisation only on the consent of the parents. In other words, any record of a child is to be kept confidential and be the basis which both national co-ordinators and supervisors would use when discussing a child's development with the parents. These discussions should take place at least on a monthly basis.

"... the family, the basis of all Maori life, has been under threat. Some of the young have had no one to guide them, the old have had no one to teach. Without this life-stream the heart of Maoridom has slowed its beat ... they (the young people) must be able to maintain their cultural heritage..."

**(Minister of Maori Affairs —
"This is your Future")**





"This coastline will never be the same. This is the site for the Synthetic Petrol plant. An outfall is proposed to cross our Urupa and the Epiha reef. This led the Hapu to take their concerns first to the Planning Tribunal and then to the Court of Appeal". — Ngawhakaheke (Tuti) Wetere, Trustee Ngati Rahiri Hapu pictured with her Kete gathering from her sea garden.

No winners, only losers in legal battle

Alastair Morrison

Four Aunties from Manukorihi Marae headed the small party that filed into the plush armchairs at the back of the new Court of Appeal in Wellington.

They wore their white feathers — Te Whiti's symbol of passive resistance. They had come to the highest court in the land to seek justice.

Above and beyond sat throned the top judges in New Zealand. Below them a host of highly paid legal brains, looking like a colony of penguins in their wigs and gowns, conferred and argued in a seemingly foreign language. It was hard to see any of them as the hired servants of the aunties.

At the back of the courtroom there was an anger. Why?

Many months before, the legal battle began at home in Taranaki, at Waitara. The issue was the waste pipeline from the proposed synthetic petrol plant. It was going to travel across burial grounds, over the seafood reefs, and discharge chemicals into the sea that washed over the foods.

The Maoris raised objections at the tribunal. During the hearing they took time out to invite all parties onto the marae. Judges, lawyers and people from all sides received the traditional hospitality of the marae and a grand seafood dinner — a first hand taste of the fruits of the sea the Maoris said were threatened by the waste pipe.

Now the argument had taken them to the Court of Appeal. It was a wet, long, tiring day. The court showed no hospitality, not so much as a cup of tea.

Perhaps the point seems trivial. Pakeha tradition does not expect the

highest judges in the land to dent their dignity by offering tea. But to the aunties it was an affront.

The stark contrast was a symbol of cultural difference, a reminder that Maori and Pakeha do not have inherent cultural harmony on which we can rely.

Frustration

Behind the anger there was a deeper feeling of frustration. It was born of a knowledge that those who sat in judgement had no real understanding of what was at stake. As Aunt Mary Turner put it; "They don't know what they're bloody talking about. None of them have been collecting in their lives".

Think Big was a programme designed by the politicians to use New Zealand's energy resources: its gas, water, coal, wood and so on.

The National Development Act was designed by the politicians to build the Think Big projects as soon as they could (the "fast track") but still give everyone a chance to have their say to one big planning hearing.

In the process landowners, conservationists, local authorities and thousands of ordinary blokes have been challenged to sacrifice their land, or their ideals, or their way of life. Such is progress.

In Taranaki the Maoris have met it in a big way. Maui gas has so far spawned the ammonia-urea fertiliser plant, the methanol plant and the gas to synthetic petrol plant.

The issues those projects have raised leave very little room for compromise. Issues like; How do you weight the merits of a ripe, plump mussel against a litre of synthetic petrol; How do you observe tapu over an urupa and still bulldoze it up for a pipeline; How do you keep the seafood reefs clean and still pipe chemical waste into the seas that wash over them.

Simple issues

The answers provide only winners and losers. Yet these simple issues, the right to treat the dead with traditional respect, the right to gather clean seafood from the rich coastal reefs, lie at the very heart of the culture and traditions Taranaki elders are fighting so hard to preserve.

Taranaki Maoris are a conservative lot. The excesses of Bastion Point or the Raglan Golf Course find little support among their leaders. So in recent years they have learned to play the system, and in some respects they have made inroads.

When they started out at planning

hearings they tried to present their case with photographs and spoken explanations. The judges at the methanol hearing would not allow them to present their case this way, but at the synthetic petrol hearing it was ruled that they could. Now they have a very effective visual and spoken presentation of the traditions they are trying to preserve, and a legal precedent to use it.

They have also won some victories. They fought a proposal by the New Plymouth authorities to pipe sewage out to sea, arguing it would pollute the sea-foam as it has done at Waitara. They won, and the sewage will now be treated in a land-based plant.

At the methanol plant hearing the Maoris objected to the closing off of a section of the Waitara river. They argued it was the only area where the large worms for eeling could be dug, and they won.

Again at the methanol plant hearing a proposal to pipe waste into the Waitara river rapids was turned down and now the waste must go through the Waitara sewage outfall.

That outfall has a crack in it, and raw sewage has polluted the reefs close by and made the beach unsafe for swimming. Next year the Waitara authorities and others who discharge through the outfall (the freezing works and methanol plant) will face the full force of opposition when they have to apply again for a water right to discharge.

Losses too

But there have been losses too. The latest decision to go against them is approval for the synthetic petrol plant to build its waste discharge pipe over the urupa, across the reefs and out to sea.

And there are personal losses. Aila Taylor won a seat on the local borough council and is now a strong voice on that body for Maori rights. But it has cost him a lot in time and money. And financially the huge cost of legal advice and attending the long National Development Act planning hearings places a burden on the local community. The marae is up to its eye-balls in debt.

But perhaps the greatest loss is the sense of disillusionment that you know you must try, but in the end you can't win. That's not just a Maori problem.

The chairman of the North Taranaki Environmental Protection Society, Dr Ben Gray, puts the problem as simply this. If you want to object about your neighbour building a chook house too close to your fence, the planning processes work very well. But if you want to object about a multinational company building a chemical plant close to your fence, the planning processes simply can't handle it.

Other groups are similarly affected. Many find a common interest in the Wellington-based Coalition For Open



(From left back) Aila Taylor, spokesperson Te Atiawa tribe, Tuti Wetere, Aotea District MWWL rep, Ray Watemburg. (Middle row) Dr Ben Gray, Mutu Bailey, Mokeroa Love (host) Ngarere Love (host) Mary Clark. (Front row) Mary Turner, Ena Okeroa, Vera Bezems, Ivy Papakura. (Absent from photo Sam Raumati). Outside Tau Te Po Petone before going to Court of Appeal — photograph Fiona Clark.

Government. There, spokesman Keith Johnston said the concern is that the Government has made up its mind about the big projects and it doesn't want their future discussed.

Little issues only

So the Planning Tribunals have been restricted to talk only about the little issues, the fringe problems. The Commission for the Environment has had its powers restricted and the Commission for the Future has been dumped.

Putting time and effort and money into Planning Tribunals is not, according to Keith Johnston, worth the effort. With the Government unwilling to discuss the big issues, such as how energy resources should be used, Keith Johnston says the Coalition is trying to provide the forum for this.

"That takes initiative and time, and we're only beginning. I'm not exactly hopeful," he said.

Dr Gray shares that feeling. "The National Development Act is designed for them to build what they want, where they want, the way they want," he said.

That feeling of disillusionment is creeping in to the thinking of leaders among the Taranaki Maoris. Vera Bezems, who has argued before tribunals, points to the site workers on the synthetic petrol project. The tribunal restricted construction to certain time limits but the noise of earthworks has gone beyond them from the outset. Concessions won, said Vera Bezems, are not worth the paper they are written on.

No-win situation

In a wider sense Aila Taylor too sees a no-win situation ahead. "We don't want to end up like Bastion Point, but those kind of protests may be the only thing left. I've told the younger generation that. I've said, don't laugh at the people at Bastion Point or the Raglan Golf Course. You may have to do it yourself."

Section 3(g) of the Town and Country Planning Act includes among the list of matters to be recognised of national importance and provided for: "The relationship of the Maori people and their culture and traditions with their ancestral land".

Maori Affairs Minister Mr Ben Couch adopts the view that Maoris too drive the cars, use the flush toilets in preference to a hole in the backyard and so on. So Maoris too must share in the compromises.

It's another version of the "give a little, take a little" philosophy that is drilled into our way of thinking. The reasonable person accepts graciously the losses along with the wins.

What the planning laws don't tell anybody is how you can go on tinkering with something as basic as your culture and traditions and still retain them.

Aila Taylor believes over the years the Maoris have lost more than they've won. Now he says the point has been reached where it's a question of retaining the little that is left.

Energy Minister Mr Bill Birch says the planning process is designed to listen and take into account the Maori view along with all other views. But Mr Birch says if you give absolute priority to any one viewpoint projects would never get built.

Taranaki Maoris on the other hand say their relationship with their culture and traditions and ancestral land is an absolute, guaranteed under the Treaty of Waitangi.

And that in the end is the dilemma. Simply put, will the Maoris ever get a cup of tea out of the Court of Appeal?

Bilingual High School — Growing at grassroots pace

Lindsay Hayes

“Cast your eye around the room and almost everything you see — tripod, bunsen burner — has no Maori word to describe it,” says Gerry McMahon.

A good enough reason, one would think, for not attempting what he is now.

Why then would a non-Maori speaker try to teach a subject like science, with its own specialist language, to pupils when the pupils themselves do not speak Maori?

“I elected to,” is his answer. Gerry, along with a handful of other enthusiasts who are tackling similar transition problems to a lesser degree, believes in Wellington High School’s bid to arm its pupils with an extra skill — in his case, bilingualism.

Minor handicap

The absence of an English/Maori dictionary of words encountered in the secondary school junior science syllabus is viewed only as a minor handicap.

Worse perhaps are the interpretation horrors associated with the new maths terminology.

A year’s careful planning has gone into the programme, the first of its type in a New Zealand secondary school.

Mixed ability

It caters for one mixed-ability third form class of 29 pupils, who take all core subjects apart from English (mathematics, science, social studies and physical education) in both English and Maori.

Three pupils from the Hutt Valley, Porirua and Titahi Bay bypassed their local schools specifically to enrol in the bilingual class.

“3DT” is a multi-cultural mixture, comprising four “full pakehas,” 19 Maori, and children with Samoan, Pitcairn Island and Czechoslovakian backgrounds.

They are there because they want to be and with their parents’ consent. The requirement to take the Maori language option to reinforce their classroom Maori is the only other condition of their enrolment.

The principal, Mr Turoa Royal, an outspoken critic of the “mono-cultural bias” in state education, says the experiment has no grand design. Neither are there set academic targets to meet,



(From Left) Helena Winiata, Linda Henare, Del T Kiri and Raewyn Bush, with principal Turoa Royal.

apart from ensuring that the class keeps pace with the third form curriculum.

Based on the premise that the Maori language is viable for today’s pupils growing up in New Zealand, Mr Royal — bilingual himself — says the programme is intended to increase the social and cultural awareness of children to our multicultural society.

He views it as a confidence-booster for pupils as well as being an extra skill, opening up new job opportunities at a time when some employers, such as the Broadcasting Corporation of New Zealand, are seeking bicultural people.

Our heritage

High’s effort is to recognise the importance of the Maori language and its contribution to our national heritage.

The only other New Zealand secondary school attempting bilingual education is Trident High School, the difference is that 3DT pupils are beginners, whereas at Trident they are already bilingual, coming from the bilingual Ruatoki primary school.

Wellington High is starting from scratch with the programme which, according to Mr Royal, allows a certain flexibility — the chance to “grow at our own pace in a grassroots way.”

Besides, he says that it is not necessary to be bilingual to take a bilingual class.

It is more a matter of “where there’s a will ...” — a belief best borne out by the intention of the music teacher, Miss Sally Earle, to enrol in a night school Maori language class.

There are several teachers on the staff who took Maori at university and are keen to put their qualifications to use. It is thought they will be needed next year when 3DT moves up a rung and the bilingual programme receives a new third form intake.

Mr Royal refers to research undertaken in Wales which identified two key areas for bilingual education: “classroom management language” and “subject content”.

For starters, 3DT is progressing with classroom conversation, with the more daunting subject content introduced where translations and teachers’ ability permit. A recent example was a study of Maori food sources — in both languages — in science.

The strength of the bilingual experiment is 3DT form teacher, Mrs Dovey Taiaroa, who prepares subject units for each teacher to follow. Mrs Hine Taitoki, the 3DT physical education/health teacher, who is also Maori, fills in the Maori language gaps where necessary.

Greatest test

Mrs Taiaroa hopes that in two years' time the pupils will be bilingual.

That will put them in the fifth form, where the bilingual experiment will meet its greatest test, whether or not — with 17 subjects offered by the school for School Certificate — it can be maintained in the senior forms.

Mr Royal does not like to tie himself down to the numbers justification game, but it is quite clear that if pupils go their separate ways with too many different options, then it will not be feasible to continue to teach a handful of pupils certain subjects in both languages.

In preparation for this, pupils, teachers and parents will come together well in advance to discuss fifth form options and their likely effects on the bilingual programme.

Mr Royal is the first to admit that all languages require a home base to flourish properly. To try to achieve this the parents of the bilingual class pupils were invited to accompany their children and the 3DT teachers to Ngatokoaru Marae, Levin, for a weekend early in April.

Here the school was able to put bilingualism into more immediate perspective.

The visitors lived on the marae, learnt some elementary Maori protocol and discussed their expectations of the bilingual programme. For many, although Maori, the weekend represented their first time on a marae.

On the wall

Mr Royal says the visit was intended to support the parents and pupils in such a way that the language might be developed at home. Subject units will be sent home with pupils to "pin on the wall" so that the families can keep abreast of the progress and offer any suggestions which might further enhance the programme.

There is another good reason for hoping the experiment works.

At present, Wellington High, which represents 24 ethnic groups including a large percentage of Maori pupils, has no Maoris in the seventh form.

If bilingualism becomes the confidence booster that it is hoped, it may also serve as an added incentive to Maori pupils to see school through.

But anyone imagining that the programme is designed to benefit Maoris alone has only to look at the make-up of 3DT to see otherwise.

"I was booted all the way through school — that's what I call directive guidance."



3DT pupils Mark Callen (left) and James Ruiwhiu at work on a computer console watched by principal Turoa Royal.

Turoa Kiniwe Royal

In spite of his academic credentials, Turoa Kiniwe Royal, comes across best as a salesman with faith in his own commodity.

There is no hard sell in his approach. Just a dogged perseverance to turn the cliché 'a multicultural New Zealand' into reality, with biculturalism the first step.

If it sounds familiar, that's because the Race Relations Conciliator Hiwi Tauroa's "Race Against Time", says much the same. Mr Royal is ahead of the report, which among other things, wants the Government to establish bilingual schools by 1990.

Wellington High, the school he heads as principal, is offering bilingual education already and without state

funds.

Artfully dodging any personal credit, Mr Royal says the innovation is an example of a school meeting local needs within its own resources. No big deal really.

Important enough though, for pupils from 20kms away to bypass their local schools, so they can take part.

High's experiment is being trialed at

huge odds, not the least of which is the fact that only two of the five teachers involved are fluent in Maori. Ahead, lie massive translation problems of subject content and the problem of keeping bilingualism alive in the face of 17 school certificate options at fifth-form level.

Still, there is little to suggest that it won't work.

The man behind it gained a fairly impressive record when he first started to market Maoritanga 12 years ago. At the time, secretary of the reconstituted National Advisory Committee on Maori Education (NACME), Mr Royal was appointed education officer with the Education Department's new Maori and Island directorate.

The directorate was NACME's idea and so installed in an administrative structure, partly of his own design, he set, about implementing NACME reforms, aimed at reversing the failure rate of Maori pupils.

In practice, it meant breaking with a teaching pattern which had advocated conformity to pakeha values for 100 years and replacing it with just the opposite.

For the first time, cultural differences were to be officially recognised and Maori language introduced into the classroom. Ambitious longer term plans called for a representation of the Maori viewpoint in all curriculum subjects.

It was a tall order. The first year, the directorate did the rounds, only 30 schools agreed to offer Maori language and 230 children sat SC Maori. When Mr Royal left in mid-1978, 143 secondary schools fielded 1500 SC Maori language candidates.

And while the longer-term goals are still as far away now on a national front, Wellington High can at least claim to be trying to reflect the viewpoint in the 3DT instance.

Claimed by some to have the best credentials in the field of multicultural education, Mr Royal was the most likely contender for the High vacancy when it was advertised four years ago.

Then, as now, his interest went beyond a better deal for Maori kids. In his directorate post, he was active in forging links across the Tasman, towards educational advances for Australian aborigines and acted as consultant (in multicultural education) for the Australian Commission of UNESCO.

And when word reached him about his appointment at Wellington High, Mr Royal was in Suva, that time, as consultant for the British Commonwealth Secretariate on an educational administration course for principals in Pacific Island countries.

In 1980, he was invited among other experts in the field to share his knowledge on a two-month tour of India, as part of a Commonwealth Corporate Programme to aid educational administration.

Mr Royal believes that much of the criticism directed at the Education Department for Maori pupils' failure is misplaced.

He says school should be more sensitive to the unequal opportunities within their grounds. Pupil attainment is built from a combination of "parental expectations, competent teachers and examples".

"Take my class, I was booted all the way through school," he laughs.

Dad left in standard 4 and wanted me to get School Certificate. There was no argument. He wore a size 10 gumboot and could pack quite a wallop.

I got SC and then down came my uncle — a padre from the Navy. He picked me up by the ear and told me I was going back to sit my University Entrance. So did Mum and Dad.



That's what I call directive guidance. I went back this time to sit UE on the understanding I could stay on the farm afterwards."

Turoa fulfilled his part of the bargain and returned to help run the farm at Kaiaua, in the western Hauraki Gulf. Within a month, his parents saw that he was "safely ensconced" at Auckland University.

He left there armed with a master of arts degree in geography and later obtained a master of educational administration degree from the University of New South Wales, Armidale.

At present Wellington High would appear to have at least two of those all-important ingredients to success — parental expectations and competent teachers — but what of pupil examples?

Representing 24 ethnic groups, High has no Maoris in the seventh form this year. If bilingualism becomes the confidence booster it is hoped, this could be rectified soon.

A lot is riding on 3DT.



HEMI AND SAM.



Te Wananga o Raukawa offers a fair share of the cake

A Maori university with its own degree structure and fee-paying students has opened in Otaki.

A team of qualified tertiary lecturers have volunteered their services and the former Otaki Maori Boys' College is being renovated as the main campus.

Renovations are expected to take 12 months and in the interim, marae will provide the lecture facilities.

Twenty marae from Wellington to Bulls will be offshoots to the university.

Te Wananga o Raukawa (The University of Raukawa) has been established by the Raukawa Trustees, initially to produce "bicultural administrators" who will complete a three year bachelor in Maori studies and administration degree course.

The Raukawa Trust is an influential confederation of tribes and sub-tribes, with a population of 40,000 between Cook Strait and the Rangitikei River.

Established under a 1936 Act of Parliament, with a welfare mandate for its own people, the trust has converted interest from land assets and a Maori racing club into funds to sponsor Maori schoolchildren through school.

Last year alone, the trustees spent \$66,000 in educational sponsorship.

The trustees say the university is a natural extension of "Whakaturanga Rua Mano" (Generation 2000).

Launched six years ago, this represents the trust's big break into education and the most ambitious independent mission since the Maori leaders' schools last century.

The programme aims to place an allocated number of Maori surgeons, lawyers, accountants and teachers into key posts by the 21st century.

The philosophy behind the university is the same, but it will run separately from Generation 2000.

Te Wananga is consistent with the Maori Affairs Department's tu tangata (stand tall) ideals.

Because of the similarity of ideals and the initiative of the venture, the department is now considering a funding proposal presented by the trustees.

One of the key instigators is Raukawa trustee and Victoria University accountancy professor, Whatarangi Winiata, whose representations to the department led to its recently-announced commitment to sponsor Maori BCA students at Victoria.

Potential

Professor Winiata sees the university as another example of Maori "do-it-yourself" enterprise — something, he says, that the Raukawa Trustees have practised for years.

"The present education system has failed to attract and hold Maori students," he says.

He notes the "great reservoir of untapped potential" and regrets that few Maoris are found in decision-making roles.

"Consequently, the majority of decisions affecting Maori people are made by non-Maori people. It is felt that there is a great need for bilingual, bicultural administrators capable of dealing sympathetically with minority group problems and aspirations, and at the same time, being at ease in majority group situations where decisions are made."

He feels a Te Wananga graduate would be at home in both situations.

Invariably any independent move by Maoris to better their lot is met by nervous cries of separatism, and in the education field "educational apartheid".

Such claims were levelled recently at Wellington High School, where Professor Winiata is chairman of the board.

Open entry

But the Raukawa trustees can discount criticism by pointing to their open entry system — pakeha and Maori are both welcome.

Two of the inaugural intake of eight students are pakeha — the rest, Maori.

And to any suggestion that the trustees are trying to foster an elitist society, they say greater Maori representation in management and professions will have spin-offs for all Maoris — for that matter, all New Zealanders.

Heading the university's interim council is Mr Jim McGregor, the former principal of Wainuiomata College. He has Wanganui rather than Raukawa tribal affiliations, but was chosen because of his earlier contribution to Maori education.

Mr McGregor views the university as a positive way to realise Maori goals.

"Maori people are not getting their fair share of the cake.

"So many things have been tried over the last 100 years or so and nobody has come up with any answers."

He acknowledged efforts in schools to raise attainment levels such as those initiated while he was at Wainuiomata, but said progress was very slow.

Status

Asked about the status of the degrees, which are to be conferred on students by Te Wananga o Raukawa, he said they would gain acceptance once the quality of the graduates was known.

Mr McGregor cited the American university system, where he said some degrees weren't "worth the paper they were written on".

He views the status question as a simple matter of Te Wananga proving itself.

The university has three functions — teaching, research and archival.

The level of fees is still to be determined, but Mr McGregor says it could amount to \$400 a student a year.

Although the lecturers are giving their services as "a labour of love", the fees are expected to help cover costs at the marae where some of the lectures will be held.

Besides producing BMA graduates, teachers in schools spanned by the Raukawa confederation will be encouraged to enrol for the purpose of "enhancing their understanding" of the region and their pupils.

The research side will focus on the confederation's "human and material resources".

Aspects such as the state of the language, health, land use, and the tribal activities will be studied. It is hoped that the information gained will provide a base around which the Raukawa people can plan their future.

The archival role will involve Te Wananga researchers in a search for past treasures, which will be stored and catalogued as part of the Raukawa heritage, using up-to-date technology of computers, microfilm, video and tapes.

A library to house these treasures will be a feature of the university.

While Te Wananga o Raukawa, is not expected to rival established universities, it hopes to make a name for itself on the strength of its graduation successes ... and prove that Raukawa enterprise is here to stay.

Te Waka Emanaaki rises from the ashes

Juliet Ashton

A year ago the Te Waka Emanaaki Trust — drawn from central Wellington's Black Power gang — lay in tatters.

Key members were either still inside or just out of prison.

The trust had no money, no equipment and, worst of all, no work.

Police were regularly called to the groups headquarters in Kinsington St to break up violent brawls.

Today — 12 months later — the trust has a thriving vegetable garden and a partially built skills workshop, two trucks, a business card — and an almost clean police record for the last few months.

Working alongside trust members during this quiet transformation has been the newly formed but extremely active Whanganui-a-Tara Maori committee to which Black Power members Ray Harris and Whare Moke belong.



Maraea Harper's Maori language students — burly, black-jacketed and tattooed — stare intently at the papers in front of them, smoke spiralling upward from half a dozen lighted cigarettes.

Dark bushy beards, tangled dreadlocks obscure the young impassive faces.

None of their class speaks Maori and their responses are hesitating.

Maraea asks a question of one of the downbeat heads. "Come on," she prompts, gently.

Self-consciously he mumbles a reply.

Maraea, Maori warden and Whanganui-a-Tara committee member takes the language classes each Friday as part of the programme of work and cultural skills which the trust is building up.

In another room assistant city missionary Sam Ferris uses a makeshift blackboard to explain marae etiquette. "First," he says "I want to tell you fellas how to approach a marae." Later he hopes to start carving classes.

Friday afternoons are set aside for education.

The other four and a half week days are for work.

"Eighteen months ago," says Black Power leader Ray Harris, fishing cigarettes from a patch low down on his faded denims, "there were 30 guys here — drinking 70 dozen a week. At this time of day (midday) if they were out of prison they'd be drinking."

He gestures round the big, starkly furnished room, empty except for two youths playing pool quietly.

"Police'd be doing regular checks. A couple of the boys'd go down town, get drunk and rob someone. Now they don't have the time."

The Kensington St house — worn, battered round the edges but tidy — is in the process of being extended into a skills centre.

Demolition of an old shed over the road provided wood for the double garage-cum-workshop. The concrete foundations have already been laid next door to the house.

The workshop is one of two work skills development projects currently providing some regular income for trust members and a base for developing a skills/education programme.

Ray Harris has been involved in the work trust since it was first set up, under another name, in the 70's.

He was responsible for the name change to Te Waka Emanaaki — "the canoe of caring".

At first the trust prospered, bringing in up to \$100,000 a year in private contracts at its peak.

But toward the end of the 70's things started to go wrong. Private contracts dropped off dramatically, some of the gang shifted away and several of the leaders, including Ray, went to prison.

When he came out the trust was barely in existence. It had no funds, no equipment and Kensington St had a bad reputation with the law.

Ray, short, stocky, tough, and articulate, says, "The worst thing was no one would employ us."

Supported by the fledgling Maori committee the trust managed to get a few demolition contracts which gave it a start in money and materials.

Through the Labour Department they got two works skills programmes going — building the workshop and cultivating a big vegetable garden which provides ample for their needs and surplus for marae, kokiri units, and community houses.

Trust members get between \$80 and

N.Z. Maori Council president Sir Graham Lattimer at Te Waka Emanaaki Trust with Ray Harris. (photo Dominion)



\$180 a week depending on age for the skills project.

They are given \$50 for spending and the rest is banked. "We've got to teach them to budget," Ray says. "Its the first time they've had money in the bank".

Some of the younger ones have their own bank accounts while older members wages go into the trust with all debits and credits carefully noted.

Bookkeeping is done by Ray, secretary Whare Moke and Maori committee chairman Bill Maung who is also a trustee.

Everyone chips in \$5 a day for a cooked lunch. "That way everyone gets a good meal — and if they're not working it makes them feel guilty," Ray says, grinning.

He says private contract work for the trust is on the increase. "We've got expertise — a carver, two carpenters, an electrician. We're getting small contracts. The city council's providing some work and we're tendering against other people now."

He and Whare organise the contracts.

Money from these private jobs goes straight back into the trust to buy equipment, pay for overhead, the occasional holiday and even, recently, a \$100 donation to the Tongan Relief

Fund.

It also pays the fines though there has been a concerted effort to reduce these. "I tell the guys — "have a fight here, we don't charge," — Ray says. "Its better than going to court next day and paying a fine."

The trust's population is a floating one — usually around 12 or 15 strong but with people moving through all the time.

When youths from up country hit town, Ray says, they do not go to Maori Affairs. Instead they head straight for Kensington St.

As well as its status as a gang house "They know we've got it made", "they know there's food in this house," Ray says. "But you have to get up in the morning and go to work. It's not the pattern they've been used to. There's no need to rip anyone off."

It has taken a year to get this far. Now with a relatively stable environment, regular work and food, the trust is pushing for more emphasis on education and cultural skills.

It is trying to set up a marae, together with the Whanganui-a-Tara Maori committee.

The relationship between the trust and the committee — a small but lively group determined to represent the con-

cerns of the "grassroots" in its community — is a two way thing which has grown up over the last 12 months.

Ray and Whare are both on the committee and Whare is a delegate to the District Maori Council.

The participation in a group which is part of the overall New Zealand Maori Council structure has helped bring the gang out of isolation and back into contact with the community.

Both trust and committee members feel a marae is a major priority. They say it is urgently needed as a sort of "safe house" where anyone can go and feel secure enough to talk, listen and learn, and as a focus for activities.

A temporary site in Aro St is being investigated and several Maori elders have agreed to take on responsibilities of elders.

The Te Waka Emanaki Trust has made great strides in the last year but it will never make vast profits.

Its aim is to install in those who pass through some knowledge of how to live and work and keep out of trouble in the city.

Some of the boys only stay two or three weeks Ray Harris says, but if they pick up some of the basics before moving on then that's fine.

(Acknowledgement Dominion)



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Maori Rugby Tour — it will be the greatest

By Terry McLean

The longer one lasts in sportswriting, the more cautious one becomes about offering fateful, final forecasts. Even so, I haven't the least doubt that the tour to Wales and Spain of the New Zealand Maoris Rugby team in October and November will be the greatest, in terms of enjoyment, in the history of the game.

I offer three grounds for this forecast. In the first place, the Celts of Wales and the Maoris of New Zealand as the native peoples, the aboriginals, of their countries, share a history of ravishment of their land and, at times, expropriation of their rights by another people who may be identified as the English. Thus they share a common feeling, an understanding, a relationship which, as it becomes better known to hosts and guests of the tour, will powerfully affect their feelings toward each other. In the twinkling of an eye, the two parties will forge a lifelong friendship.

Secondly, both Maori and Welsh approach Rugby with an enthusiasm which amounts to a passion. I have said it before but it is worth saying again — the observation made to my father by the first Maori to hold the see of Aotearoa, Bishop Bennett, that "Rugby sublimated the warlike feelings of the Maori people". In simpler words, Rugby has always offered an outlet to the warrior-feelings of Maori men. As for the Welsh attitude to Rugby, all I can testify is that in many visits to Wales, meeting all sorts of people, I have never met one who didn't know about the game and its players, who didn't feel pride in the Red Dragons of the national team, who couldn't count, down the years, much better than any of us Kiwis can, the glorious feats of Welsh teams.

Thirdly, singing will be a basic factor of the greatest of all tours. Through personal experience, or television, or the radio, we have all heard of the singing by the crowd — and, very often, by the players — at the Arms Park of Cardiff, the great National Stadium. This goes on at all the grounds the Maoris will use. It is worst at Newport because that city, you see, is just across the Severn River, the border between England and Wales and so, by Welsh standards, it is not really Welsh, it is English; and everybody knows the English can't sing a note. It is best, these days, at Llanelli, at Straedy Park, because this in West Wales and the further west you go the further you penetrate into the real Wales — where, believe it or not, Welsh is spoken more often than English.

As for the singing, the musical instinct

of the Maori, I can offer a couple of examples. When the All Blacks were at Bathurst in New South Wales in 1962, Wilson Whineray as captain was trying to turn himself into a guitarist. In an off-moment, he put me to the thing, instructing me how to hold my left hand for the fingering. "Willie" soon despaired, took the guitar back and tried again. Along came "The Black Panther", the one and only Waka Nathan — and I must say I performed cartwheels of joy when I learned that the Rugby Union had appointed him manager of the team. Waka plucked the guitar from Whineray, sat down and started to strum. Out poured a splendid rhythm — and Waka as a musician wasn't in the class of Waka as a player. Whineray threw up his hands. "How can you," he asked, "compete with the Maori?"

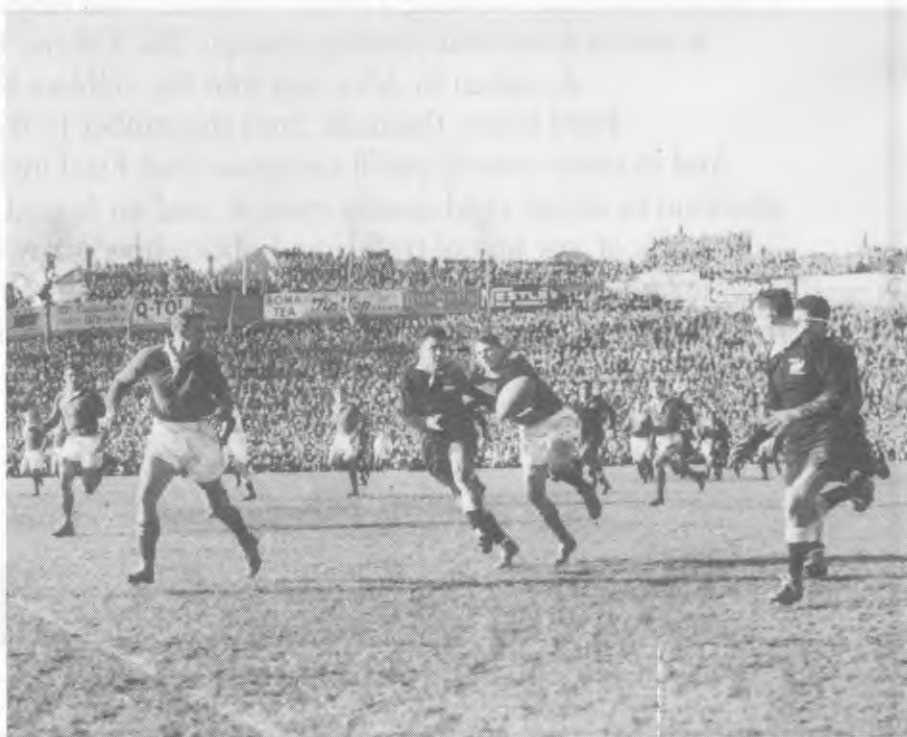
Choral singing

As will be well remembered by older hands, the coach of the 1971 British

Lions, Welshman Carwyn James, was a quite outstanding musician and a most excellent singer. At Rotorua, the team and some of us journalists were sung to by a Maori choir at a lunch in the stately old building of the Government Gardens. The choral singing was fine. A soprano in the team, by no means a young woman, had a sensational voice, perfectly pitched. Carwyn was enraptured. To be sung to by such a choir and by such a voice was, he said, one of the memorable musical experiences of his life.

With luck, there will be such a choir and such a voice, perhaps many more of the same, in the supporters groups touring with the team. When the Welsh begin to sing at the Maoris and the Maoris, having got over their shyness at singing in public, begin to sing back, all hearts will melt as one. In good singing lies, I am sure, the golden road to friendship. I have another memory, of the first test between the Maoris and Fiji at Albert Park in Fiji in 1973. It had been a desperately hard game won by the Maoris by only 6 points to 4; and you had the right to feel that the Fijians might be feeling a bit sour when the two teams got to the after-match function. For a few minutes, the atmosphere was strained. Then someone, I am almost sure it was Jim Maniapoto, picked up a guitar and began to strum. In no time, all of the players and God knows how many others were off and away, singing their hearts out. Who cared — the game had been played and decided, now was the time for fellowship?

That, I am sure, is exactly what is going to happen in Wales. As and when it does, the impact upon players and sup-



porters and, most particularly, upon the Welsh as a nation will be extraordinary. The Welsh, I am quite sure, will treasure the Maoris.

From a Rugby point of view, the Maoris face a tough tour in an itinerary which reads: October 23, versus Cardiff; October 27, versus Maesteg at Maesteg; October 30, versus Swansea at St Helen's, Swansea; November 3, versus Monmouthshire at Rodney Parade, Newport; November 6, versus Llanelli at Stradey Park, Llanelli; November 9, versus Aberavon at Aberavon; November 13, versus Wales XV at Cardiff; November 17, versus President's XV at Barcelona; November 20, versus Spanish XV, at Madrid.

Holding-club

Cardiff has its own club ground which runs behind the National Stadium and which has accommodation for about 15,000 spectators. The club is traditionally strong and in recent years has had the valuable services of Terry Holmes at halfback and Gareth Davies at first five-eighths, two players of a fine quality though not quite of the class, individually or in combination of Gareth Edwards and Barry John ten years ago. The Cardiff Athletic Club at one end of the ground is, so to speak, the holding-club of various activities, including Rugby, and is particularly memorable for a Rugby museum of superb quality. The two bars, upstairs and downstairs, are famous meeting-places because the club and the ground are as close to the city centre as the Britomart car park in Auckland and the old GPO, now torn down, in Wellington. Consequently, at lunch-hour, Bleddyn Williams, Barry John, Jackie Matthews and many more famous Welsh players are likely to drop in a pint and a drink and, best of all, a chat — the Welsh are wonderfully gifted at the last.

Maesteg is easily remembered. Its club symbol is the figure 7 four times repeated, one alongside the other. I wish I could remember the origin of the symbol. But I can easily remember one or two other items about the club. When the All Blacks toured in 1953 the club president was Enoch Rees. A kindly man who later became president of Wales and who was a member of the International Board when it held a meeting at Wairakei during the 1959 Lions' tour, Enoch may have been the only president in Rugby history to have written and had published a number of novels. A Maesteg player of character was Chico Hopkins, of the '71 Lions. You may remember that he replaced Gareth Edwards after a few minutes of the first test at Carisbrook, to my mind with such effect that he was a winning factor in the game. In despair that he couldn't beat Edwards for a place in the Welsh team, Chico turned to League for £8000. In no time at all, this cheery lad, the life of any party, had lost all his spark of humour. He didn't make the

grade in League and, the last I heard, had never quite recovered his old joy in life.

Swansea, known as the "All Whites", play on the St Helen's ground which is also used by the Glamorganshire team in English county cricket and which was where the 1924 All Blacks "repaid" the non-try by Bob Deans in 1905 by beating Wales by 19 to nil, George Nepia being outstanding. It's a long, oval-shaped ground, not easy to adjust to in such matters as kicking for touch, and the spectators will make the Maoris feel at home because they are pretty one-eyed. At Rodney Parade in Newport, where the Monmouthshire team are to be tackled, the touchlines on each side are within a few feet of the spectators and players have to walk a long way from the dressing-rooms to get to the pitch. It's a primitive sort of place for a big city, this Rodney Parade, but locals think it's great because it was here that Wilson Whineray's team were beaten, 3 to 0, in 1963. Most critics tended to blame Earle Kirton, first time out in All Black uniform and not very happy, either; but I prefer to remember that, later, Don Clarke was told by coach Neil McPhail that if he didn't watch out, he'd be installed in the Wednesday team, replaced by Mackie Herewini. Don kept missing touch — and you don't do that, in Wales — or anywhere.

Top form

Carwyn James may have something to do with coaching the Llanelli team, in which case the Maoris will have to be at the top of their form — no coach in my experience has better read the weaknesses of an opposing side than he. This is the club they call the "Scarlets" and both it and the ground, Stradey, are steeped in the game. A chap, Bernard, who toured New Zealand as a supporter of 1977 Lions has a house bang-opposite the halfway line of Stradey. He will tell you that if Llanelli get beaten, he, Bernard, doesn't speak to anyone, not even his dog, on the Sunday and the Monday. By about Tuesday, his lips are starting to move and on Wednesday he may even say "thank you", when his wife hands him his meal. But it's not until about Thursday that he is ready to resume a normal part in life — and, underneath, he will still be sore about that defeat. This is the real Llanelli supporter — one-eyed as can be but, boy, is he steeped in, does he love his Rugby and his club!

Aberavon won't be quite what it used to be because it lies close by the Abbey steelworks, about the largest in Europe, and unemployment, not least in the steel industry, is now so severe in Wales that a big proportion of the male workforce won't have employment. In such a depressing situation, it's not easy for anyone to feel joyous; but I have no doubt Aberavon people will do their best by the Maoris.

Flat-stick

Now to the big one, back at Cardiff. They'll call it A Wales or Welsh XV but, take it from me, it will be Wales, full strength, and flat-stick to win. A hard team to beat, in that case; but if the Maoris can play as against the Springboks in Napier last year, I would give them an even-money chance to win. That was the game of the tour last year; and, putting aside all discussion on whether the Boks' final pot went over for the 12-all draw, I would say that if Eddie Dunn had moved the ball to his threequarters three times in the last 15 or 20 minutes, the Maoris would have won, quite decisively. If I have had a disappointment about Maori Rugby in the years since the Second World War, it's been that their teams too often have tried to play like Pakeha sides, all science and too little of the old flair of the great pre-war days of George Nepia, Jimmy Mill, George Smith, Tori Reid, Dick Pelham and so on. There was flair against the Boks and there would have been more if Eddie had passed instead of kicked. Even so, I feel confident the Maoris will be right there, at the death-knock of what could be one of the great games.

Was it Jim Maniapoto who caused the Spanish to invite the Maoris to tour to Barcelona and one of the most beautiful of the world's cities, Madrid? At the Golden Oldies tournament in Long Beach, California, last year, Jim kept turning out for the Spanish team from Madrid as well as for the Bay of Plenty Wasps. The Spaniards thought he was wonderful; and though Jim's Spanish wasn't the hottest, he seemed to communicate with them with ease. They had a few things to offer, those oldies from the plains of Spain, mostly in the way of flair; and I'll be thinking they'll be chucking old-time Maori Rugby at the Maoris of 1982. Which ought to mean great fun for the Maoris who, in my experience, have only played Pakeha-style Rugby because they were told to by Pakehas; and who, with Waka Nathan and Percy Erceg as leaders, are more than likely to head straight back into real Maori-style Rugby from the moment they get together.

Maori teams are outstanding to travel with. They are well disciplined. They love their Rugby, and always do they have humour, fun. They get along like houses on fire with their hosts. Their team-spirit is tremendous. You can see the fire in their eyes as they do the haka and from it you know that their warrior-spirit is aroused, in the words of Rewi Maniapoto they will fight on forever and ever.

Unless I win a Golden Kiwi, there's not much chance, at the moment, that I will be in Wales and Spain with Waka's team. This is going to be my toughest break in long years of writing about Rugby. It's going to mean I will miss out on the greatest tour ever.

28th Maori Battalion Reunion



Mr Haare Reneti

Tawhirimatea, the God of the Elements, demonstrated his unquestionable force in Whakatane on Good Friday, the day which was the opening of the 13th Reunion of the 28th Maori Battalion.

Amidst pouring rain and gale-force winds, the men of the 28 Battalion, 'J' Force, 'K' Force, Maori Servicemen from Malaya and Vietnam, and one lone soldier from the World War One Campaign, gathered to reminisce times past, to rekindle friendships and to remember friends no longer with them, and those buried in foreign battle-grounds.

In addition to these men were wives, families, widows, and mothers and fathers of 'Battalion Boys'. A special welcome was also extended to members of the Fijian contingent who came to New Zealand especially for this Reunion.

People had journeyed from all over the country — busloads from Northland, Auckland, Wellington and the East Coast, to mention but a few; and many cars with families and groups of ex-servicemen pooling in together to get to Whakatane the best way possible. The manuhiri who travelled the furthest were from Te Wai Pounamu.

One man, who lives in Invercargill, began his journey on the Monday before Easter, making his way north to meet up with others coming to Whakatane, crossing Cook Strait with his group of friends and arriving at the Reunion Headquarters on Friday morning. A long, long way to travel; but distance cannot be measured in miles alone at times like this.

On Thursday evening before the Reunion officially commenced, the atmosphere at the Whakatane War Memorial Centre was one of eager anticipation. The organising groups were there, busy all through the night, and a small group of old soldiers sat together talking about who they hoped would come and what they would all do. We

sat and chatted with these dozen or so men as they were engaged in the all important task of testing the liquid refreshments to make sure no-one sustained damage to the stomach during the weekend.

In talking with them, the statement which sticks in my mind and perhaps sums up the hopeful expectations of the old mates was: "You just wait and see, girl. The bullsh.. will get bigger and bigger as the weekend goes on." Outside the wind and rain was not easing up, but inside the only wet was on the inside of the stomach, and the gentle wind was the laughter and joking of old friends getting together and telling the 'hard case' tales of those days gone by which brought them all so close together.

Activity began

On Friday morning the frenzied activity began. Arrivals from early morning, registrations and placements for accommodation. Although there were only perhaps 300 registrations prior to the Reunion, the organising committee was well-prepared for the influx of much greater numbers.

Travel weary after a long journey, the first port of call for most was the wet canteen — and why ever not, for that is the place where one meets up with old coppers, catches up on news (as well as tells a few yarns), and has the opportunity to raise a glass to the health of friends.

By early afternoon there was no sign of a weather change. So unrelenting was the rain and the driving cold wind, that the official welcome had to be shifted from the magnificent Wairaka Marae on the shores at Whakatane to the stately War Memorial Building in the centre of Whakatane. This was to

be the centre of all activities for the Reunion and it provided a more than adequate and hospitable atmosphere. No matter about the change in plans — so smooth was the organisation that, to the visitor and to the on-looker, the change in venue was like a deft flick of the wrist.

Even inside the warmth of the lounge at the War Memorial, one was aware of the downpour outside, and as one of the speakers welcoming visitors to the Reunion, the Mayor of Whakatane, said "... it is fitting that this Reunion should begin with a tear in the sky and a tear in our eyes". Not sentimentalist talk — sincere and meaningful thoughts to those gathered together.

Most wet

After the official welcome, the journey for most was a short one — to the enormous marquee which had been erected on the lawn at the back of the Hall to house the wet canteen during the weekend. The atmosphere was most convivial, with beautiful kaponga lashed to the tent poles and grass underfoot, giving a tropical feeling to the place.

Inside, the warmth of the people contrasted greatly to the cold of the wind outside. A sea of smiling faces and happy groups greeted you on escaping from the elements outside. But calamity struck during the late afternoon when the force of the howling wind was just too much for the strength of the ropes and poles holding up the marquee, and the whole thing collapsed, with ropes flying in the wind, poles crashing to the ground — and the hilarious visage of patrons struggling out into the fresh air from beneath a mountain of wet canvas reverently protecting the jug or glass in hand!

Well, when the house falls down, you don't cry about it, you get to and put things back together again. And so the re-erection of the marquee began. "All hands on deck!", like in the old sailing ship days, when men hauling with all their might on the ropes. This was real tug-of-war on a massive scale — but alas the wind won in the end. Not easily deterred by such mishaps, the organising committee (with ample assistance from many helpers) quickly and quietly transferred the essential contents from the now completely grounded wet canteen into the Memorial Hall.

Hence Friday evening's entertainment was not disturbed, and there ensued a cheerful and jovial dance and social evening in the warmth inside.

More sturdy

Although the continuance of the same weather conditions could have deterred some visitors on waking on Saturday morning, I am sure that many

gasped in wonderous amazement at the speedy replacement of the wet canteen by the end of breakfast time. An identical marquee stood erect alongside the position of the devastation of the previous day, looking more sturdy and secure than its predecessor.

Saturday was planned to be a relaxing day, with many tours arranged for the morning, for visitors to have the opportunity to visit the historic landing site of the Mataatua canoe, to learn of the courage of the young woman, Wairaka, who saved the canoe from being swept out to sea with the flow of the river, to visit the cave of Muriwai on the foreshore, and to see the growing town of Whakatane. During the afternoon, many of the participants at the Reunion braved the cold to go down to Rugby Park to watch the match of the weekend — Bay of Plenty versus Counties.

Reunion ball

Saturday evening was the Reunion Ball — a resplendent function which catered for one's every want. With all the old soldiers and their ladies in their finery, it was an elegant occasion. Waiters and waitresses attended to the needs of each person individually, and while some groups sat and chatted to friends, others danced the night away. Supper was a most enjoyable and relaxed occasion, with the most magnificent spread — a real credit to those who worked so hard behind the scenes all weekend to ensure appetites were well catered for.

Outside the elements were still pounding down upon us all, but again they did not detract from the feelings of happiness and togetherness. One part of the evening that will be especially remembered was the commemorative one minute's silence, with the lone bugler playing the Last Post in a darkened room with only the reflections from the rotating silver ball, hanging from the ceiling in the centre of the room, twinkling like stars against the shadows of the walls.



Proudly displayed

Sunday dawned a beautiful fine day. What more fitting a tribute to the men of the 28 Battalion — and being Easter Sunday as well. Soldiers assembled in front of the War Memorial — in Company formation with medals proudly displayed. With Colonel Sir James Henare in command and Company Sergeants with their men, the Parade through the streets began. Pockets of enthusiastic spectators applauded and encouraged the Battalion as they returned to the War Memorial. There waiting for the Parade to march past were the hundreds of families and friends gathered to take part in the Memorial Church service.

Our Lord Bishop, Hui Vercoe, arrived with his pastoral staff in hand, and the Karakia began in the warm sunshine and gentle breeze outside the War Memorial Hall. Such a great contrast to the fierce weather conditions of the previous two days. Wreaths were laid on the Memorial to commemorate those

lost in battle, hymns were sung, and the flag fluttered gently as it was lowered as the Last Post was trumpeted. Heads were bowed in silence but for the response "We shall remember them."

From the powhiri, speeches of welcome and blessing by Our Lord Bishop on Friday afternoon, to the time when visitors climbed aboard their buses and cars to return home on Monday morning, it was a truly memorable occasion. To the 'B' Company who hosted this 13th Reunion, we all owe a debt of true gratitude. To the ex-servicemen, the affiliated women's group, and the many workers who made the weekend run so smoothly — your explicit planning and long labouring was extremely rewarding. Those of us too young to remember learned a great deal about real friendship, and those 28 Battalion members who attended the Reunion went home with very happy memories of the gathering. As we sat in our home on Easter Tuesday and talked, laughed and remembered the happenings of the weekend, I am sure that so too did all of those who were there.

The depth of feeling at the hui had to be experienced to be understood. Reunions of this kind are not verbal re-enactments of the deeds of war; rather they are a bringing together of long-lost brothers to embrace each other. Their talk is of the 'hard case' times, and the laughter and smiles on their faces tells it all. Through my young eyes I learned a lot; and there is a great deal to learn. There will be fewer and fewer men of the 28 Battalion left as each Reunion comes along. The people may be no longer with us, the names may fade from memory, but the strength and pride will not be lost with them.

Story Carolyn Ponika
Photos Jocelyn Carlin





PARA MATCHITT

Born Tokomaru Bay 1933, Te Whanau a Apanui and Ngati Porou. Mainly self-taught, he is a tutor at Hawkes Bay Community College, Taradale. Has been responsible for many innovations in art forms for marae projects.

"Often we find if a person is an ar-

...tist we make him teach us. I think we ought to leave that person alone. We should get people who have some sort of empathy with art, people on the perimeter of art, to look at it, study it and become the teachers. Go, see, and then leave the artist alone."



What is Maori Art?

Is the carving on a pou pou telling the kaupapa of a tribe more authentic than a quarter acre rock mural across a Taupo cliff-face?

Or are they both relevant art forms from their respective areas each with a different story told in a different way.

Disputing what is Art is an age-old argument common throughout time.

Indeed without this conflict many art-forms would never have sprung. Criticism is healthy for art because it makes sure the art doesn't stulify, criticism keeps artists 'honest' in that they have to respond.

So what is the state of Maori art, is it alive and well and fulfilling its place in the culture it sprung from?

Last year the New Zealand Maori Artists and Writers Society gave an exhibition of their work at the Pipitea Marae in Wellington. It was obvious from their work that many of them have moved beyond traditional art and are expressing themselves through a different art form and process.

One look at the work of Para Matchitt as our cover shot shows, makes this clear. While incorporating some of the traditional symbols, these modern Maori art-forms are intensely individualistic perspectives of the artists rather than the Maori community.

It's here that there is the great difference between traditional and modern Maori art. Not only are the art-forms different but the art process has also changed.

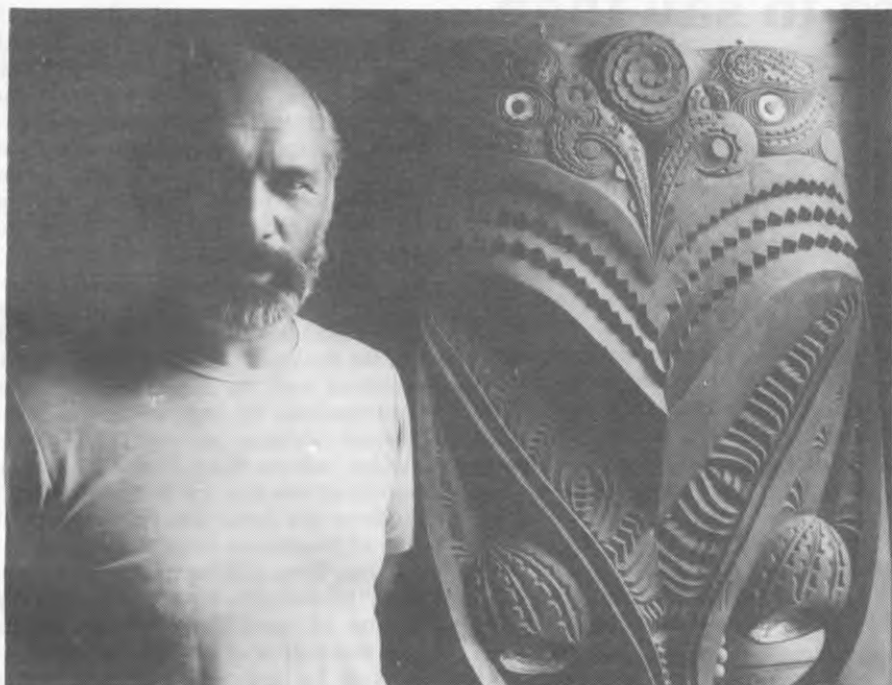
Previously traditional art such as carving, tukutuku, kowhaiwhai, weaving, taniko was marae based and carried the living history of the people through symbolic representation in the art form.

The traditional artist had a home base to work from that supplied him with the form and meaning for his work. He also had a ready audience for his work who could identify with what was portrayed whether it was carving, kowhaiwhai or tukutuku.

Today that home base was largely gone and with it much of the audience and meaning of traditional art due to the absorption to the Maori into the modern world.

Because of this breakdown today's Maori artists have either sought an individualistic approach or else have delved back into what is known of traditional Maori art from those still willing to pass the knowledge on.

It is this challenge to produce traditional Maori carving in a modern world that Geoff Pryor, the writer of the accompanying, article addresses himself.



Common bond needed to rejuvenate carving

Traditional carving has been deprived of its audience and meaning and apart from some marae maintenance there's been little significant development in the art.

It could be argued that there has been a partial return to the traditional sphere with the restoration of meeting houses, the erection of new ones and some migration back to rural areas. But is that sufficient to revive opportunity?

Outside of this return, what real possibility is there for the development of Maori woodcarving? Without the home base the art is a refugee. It has lost its special audience and much of the language and also its supervision and recognition.

Despite this, the art of Maori woodcarving should have a distinguishing role to play in our modern society.

Comparisons could be drawn with the growth and development of pottery in New Zealand. New Zealand potters established their craft despite little indigenous precedent for it. Various potters are recognised for their excellence and the craft now supports numerous workers.

Guiding philosophy

But just how can Maori woodcarving develop in harmony with its tradition.

To be in the same mould as the traditional art, we need to first establish something about the guiding philosophy behind carving. Working backwards from its symbolism we may guess at the broad principles of that philosophy.

The fact that carving was symbolic representation suggests that externalities had given way to a vision of content. A photographic portrayal was not sufficient to express the true nature of things.

The pou pou panels demonstrate that the Maori artist was seeking to explain something about his ancestors that required symbolic language. This might be viewed at two levels. Firstly the distortion itself is a clue to some belief in the inexpressable, unknowable nature of mankind, *te wairua*. How else can that be expressed except symbolically?

Secondly the symbolism can be seen at the level of what is mistakenly called 'surface decoration'. For example, the double spiral 'life' symbol was used to indicate symbolically perhaps the agricultural ability of the ancestor, or some other attribute.

To instruct

It is a debatable but important principle that Maori woodcarving should continue to have as its primary objective, the function of instruction, and because of the nature of that pursuit, continued symbolic representation.

This is not to say that the modern woodcarver must operate from the same spiritual and mental concepts as his ancestor. Given the impact of changes since then that would be practically impossible both for the artist and his audience.

The point is that if we are to continue in the tradition of Maori woodcarving then we need to be in a frame of mind something similar to those early artists.

We must make the best use of the heritage and adapt the known symbolism flexibly and widely. For example the *takarangi* spirit spiral still beautifully expresses impending confusion and can easily be used in a wide range of circumstances to carry that message.

The difficulty is not in developing a sign language that would have common acceptance. That would result from communication. Even internationally and especially in the Pacific Basin that could eventuate.

Create a truth

The real difficulty is in establishing a set of philosophical appreciations which criss cross each other sufficiently to create a Maoriness while at the same time establishing a Truth.

If we were to have a group of artists in New Zealand who could view a certain situation with some communality, and then having gone beyond appearances in pursuit of some notion of Truth, were able to express themselves in a recognisably Maori idiom, we would have again a school of carving. Again communication is essential.

In practical terms, the writer would see the following steps as useful in fostering the development of Maori woodcarving.

- (a) The Department of Maori Affairs should invite discussion papers on the philosophy of Maori woodcarving and should convene a Conference
- (b) An Association of Maori woodcarvers should be formed. One of its functions should be to devise a system of recognition and awards. A register of carvers should be compiled.
- (c) Competitions around a variety of themes should be arranged. International displays should be undertaken.



Maoris have more to say than ends up printed on tea-towels

Graham Wiremu

There still exists a manuscript written by Hongi Hika in 1814. While the written message is hardly startling — row upon row of alphabet letters in a laboriously executed copperplate hand — the document is significant nevertheless. It demonstrates that from the first contacts with those able to teach them (in this case the missionary Thomas Kendall), the Maori showed an interest in acquiring the skills of literacy.

These skills were subsequently put to use. Writing was employed in correspondence, in Maori newspapers, in recording traditions and in many other practical applications, including the signing away of land. But there is no automatic link, it seems, between literacy and literature. More than 150 years were to elapse between Hongi's ABC and the first published book of Maori literature as the Pakehas understand the term. Why was this so?

Readers of these pages do not, presumably, need to have literature defined for them. But it is worth pointing out that there is a Maori notion of literature, an oral one of great antiquity. All the wisdom and experience of the Maori was embodied in the spoken (or sung) word. Genealogies, history, mythology, religion and science were incorporated in poetry. Haka and waiata were composed — as they continue to be composed — for specific occasions or as expressions of the feelings of the composer. The forms were clearly defined, but there was room within them for creativity, ingenuity and individual expression.

Hidden

This rich, enduring tradition has been called "hidden" by Witi Ihimaera and Don Long, editors of a new anthology of Maori writing *Into the World of Light*. Passed on and performed amongst Maori and in the Maori language, it has been inaccessible to the majority of Pakeha unless they chose to consult written collections such as *Nga Moteatea*. Contemporary examples of the same tradition appear in *Into the World of Light*, some with and some without translation. But the majority of work included is written in English and fits an altogether more contemporary mould.

So then why should Maori people have begun quite suddenly — within the last thirty years — to express themselves in European ways.

Literary responses

Ihimaera and Long chart convincingly the emergence of a new Maori literary tradition. A deepening cultural malaise extending over many generations has in recent decades been recognised and checked in what is often called a Maori renaissance. The editors of

this anthology prefer to see it as a revolution, and there is much in their selections to support their preference. The decline in the use of the Maori language, geographical dislocation, the efforts of the assimilators and integrators — these have demanded new assessments and new techniques in all areas of Maori thinking and activity. *Into the World of Light* is a collection of literary responses.



An inventory of its contents reveals 124 pieces of poetry, prose and drama by 39 writers, all active in the 1970s. Twenty pieces are in Maori (ten of them with English translations), the rest in English only. Most have been published before, but 51 appear in print for the first time. Contributions range from a two-line poem based on the Maori pepeha, which may very loosely be described as a proverb, to stories of substantial length, from haka and waiata aroha to extracts from plays written specifically for radio and television. Included are writers who are largely unknown, writers well known to a Maori public such as Wiremu Kerekere, Ngoi Pewhairangi, Kingi Ihaka, Kohine Ponika and Dovey Katene-Horvath, and writers who enjoy a much wider public, among them Hone Tuwhare, Alastair Campbell, Rowley Habib, Patricia Grace and of course Witi Ihimaera himself.

Powerful collection

It is a prodigious and powerful collection.

Its predecessor, *Contemporary Maori Writing*, was a more modest affair. But that seminal anthology, published in 1970 by ex-editor of *Te Ao Hou* Margaret Orbell, had a more modest range of material to draw from. The new book's size and diversity is only a reflection of the tremendous eruption of talent and activity during the seventies. Indeed, one might suspect that Ihimaera and Long had lumped together just about everything by a Maori they could lay their hands on, were it not for the consistent quality of what is included and the marked absence of contributions by several other accomplished writers — notably Apirana Taylor, whose *Eyes of the Ruru* was published too late for inclusion here.

There are those who find any exhibition of Maoriness tiresome, or even offensive. They will be asking, if they've read this far, why bother? Why is a collection of specifically Maori writing any more desirable than an anthology of work by authors who are, say, left-handed, or whose surnames begin with the letter P? Arguing with cultural monomaniacs is a tedious and usually fruitless exercise, but a central problem arises which demands clarification. Quite simply, is there a special phenomenon which is Maori writing, and if so what is it?

Writing range

Introducing *Contemporary Maori Writing*, Margaret Orbell wrote that it was "shared experience and similarity of approach, rather than the fact of their being Maori, which justifies bringing their work together in a separate collection". If this was true twelve years ago it is no longer so today. The authors in this anthology range from those still in their twenties to such distinguished figures as Pei Te Hurinui Jones, Arapeta Awatere and Harry Dansey, all of whom have died since the book was first conceived eight years ago.

Some authors are country people, others were born, or at least raised, in the cities. Many do not speak Maori and are uncomfortable on the marae. Some have not involved themselves in the land issues or language issues which, arguably, characterise Maori politics of the last decade; others have been conspicuous champions.

The wide range of subject matter in the contributions to this book echos the diversity of their authors. Can any similarities be drawn between Pei Jones's account of the Whakangungu ritual, performed in Taumarunui in the early years of this century, and Bruce Stewart's moving and powerful story set in a modern jail, "**Broken Arse**"? What has Arapeta Awatere's poroporoaki to Kepa Ehau to do with

Rawiri Paratene's play about police harassment, **The Proper Channels?**

The simple answer, though no less valid for that, is that it's all good stuff. If Maori people can produce literature of a high standard then it should be made available. But it very rarely is. There have been breakthroughs: Witi Ihimaera and Patricia Grace have both had novels and collections of stories published successfully in orthodox editions; Hone Tuwhare, Alastair Campbell and Vernice Wineera Pere have seen editions of their poetry acclaimed; Rowley Habib's plays are a welcome feature on New Zealand television.

But for many other authors the only outlets have been specifically Maori publications such as **Te Ao Hou**, **Te Kaea** and **Koru** magazines, read primarily by other Maoris — and not many of them. This has been the loss not only of the artists concerned but of the wider New Zealand public, for whom the new Maori literary tradition has remained almost as hidden as the old one.

If any justification is needed, therefore, for the publication of a book devoted to Maori writing, it is enough that New Zealanders can now savour the very positive talents of hitherto unknown compatriots. Assessing individually the work of more than thirty writers would be impossible here. I have my favourites, of course: Here-taunga Pat Baker's swashbuckling, macho adventures set in pre-European Bay of Plenty make me want to go back to his novel **Behind the Tattooed Face**, while Keri Hulme's haunting story "The Kaumatua and the Broken Man" leaves me excited about her forthcoming novel **The Bone People**; the magic echoes of Rangi Faith's poems, like the robust wit of Henare Dewes and the loaded brevity of Mana Cracknell, are other personal high points.

Accepting diversity

From another point of view picking favourites is not only invidious but irrelevant. **Into the World of Light** justifies itself as a political expression as well as a literary one. If we are still wondering what Maori writing is, and what makes it so special, we come closer to the answer by looking at the whole rather than at individuals, by accepting the diversity rather than seeking common themes. The Maori people are diverse, and probably what draws us together most strongly today is the need to respond to a world in which we still have insufficient influence.

Harking back to an old order; criticising the new one: both are Maori responses. Simply publishing an anthology of Maori writing which says "Here we are! Take notice!" is a response, and a more political one than examination of individual poems of stories can reveal. Actually, not many of these pieces are overtly political; not many

are about grandmothers at the pa either, or violence, drunkenness, folk magic or other supposedly Maori themes.

Into the World of Light is so named not for fanciful lyrical reasons. The title described a process, an emergence. From the occasional examples of verse and prose published by the Department of Maori Affairs in its magazine **Te Ao Hou** during the 1950s up to the publication of the present anthology there has been a vigorous and powerful emergence from a kind of gloom stretching back at least as far as the 1860s. **Into the World of Light** is not the last word: we're **into**, not yet **at**. But it's an optimistic sign, and demonstrable proof that the Maori have more to say than ends up printed on tea towels.

Acknowledgement: NZ Listener.



Tu Tangata Cartoonist

Shane Parsene is an 18 year old Rarotongan. Shane attended Upper Hutt College where he specialised in caricature and cartooning as demonstrated by the work pictured. Shane is interested in working fulltime in this field but at the moment is working for the Justice Department in Upper Hutt.



Young people 'busting out'

Prominent writer Witi Ihimaera was in Masterton, Friday May 7 speaking to senior pupils of Makoura College.

He spoke to the students as part of the month-long Takitimu Festival of Arts, held during May in conjunction with the Wairarapa Arts Centre.

Ihimaera discussed with the pupils some of the difficulties and influences he had had with his writings.

He shared memories of his life with them, explaining that his was not a success story, but a learning experience.

"Witi Ihimaera wasn't really born till 1970," he said of himself. "Everything for me has come very late."

Scholarship

The 34-year-old is currently on a scholarship at Victoria University for one year, in which he hopes to write four books.

He felt that because his first three books were written in a single year, the quality of the literature had suffered.

"Now there are younger, more aggressive, street-level writers." In wanting to help them he compiled the most recent collection of stories in a book called 'Into the World of Light'.

Workshop

The following day at the festival three other writers joined him, Patricia Grace, Bruce Stewart, and poet Apirana Taylor.

The four writers briefly discussed attitudes to work, then continued into a workshop reading and talking about poems and stories.

Founder of the Tapu Te Ranga marae in Wellington, Bruce Stewart spoke of the darkness that had kept many people in bondage. "A lot of young people are busting out that darkness.

"Just like a tree in the forest, they are reaching for the light. Creativity is light."

Gathering up

That night during a Wine and Cheese evening the writers read some of their works and showed their wholehearted support for what the host committee was trying to do, in gathering all the Arts and Crafts of the Maori under one umbrella.

Both of the writers' sessions were chaired by patron of the Society of Maori Artists, Mr Wiremu Parker.

The festival committee are now discussing the possibility of extending an invitation to the Maori Writers and Artists to hold their annual Queen's Birthday conference in Masterton next year.

The conference, which is to be held in Gisborne this year, would be a logical follow-through to the festival, said the secretary of the Takitimu organising committee Rosa Tamepo.

"Talking with musicians, ganja traders and the rastafarian brethren."

"The Rastafarians" by Leonard Barrett. Heinemann. 256 pages \$14.50

"Jah Music" by Sebastian Clarke. Heinemann. 216 pages. \$16.50

"Reggae Bloodlines" by Stephen Davis and Peter Simon. Heinemann. 216 pages. \$16.50

Kereama Reid

Reggae Bloodlines

In their introduction Davis and Simon set the tenor for their lively, informal, digressive and anecdotal work. "...visiting and talking with some of these reggae master musicians as well as the producers, ganja traders, Rastafarian brethren and elders, and even a politician or two, we were trying to get a line on the force that sets the reggae cosmology into motion and keeps it spinning."

And "Reggae Bloodline" spins through some remarkable events itself. A talk with Bob Marley where the late prince of reggae astounds with the simplicity of his logic in conversation and generous humour, a meeting with then Prime Minister Michael Manley, a drive to Kali mountain to harvest ganja and a kaleidoscope of conflicting views of Jamaica where there is "no truth only versions".

And page after page of remarkable photographs. The infamous barbed wire Gun Court, The Playboy Club sharing a page with the hillside slums of Montego Bay, the House of Dread soccer team and many many photographs of wild haired righteous Rastas smoking massive spliffs.

As a glimpse through a tunnel at what reggae culture means "Reggae Bloodlines" is currently without parallel. With a discography and "Further Reading" section it offers the laymen and scholar alike a starting point for other research.

Final irony

And yet there is a final irony to all this. That is, in the end, to understand fully why reggae music and Rastafariansim has attracted so many young people, we must address ourselves to the music and not the literature.

For it is the music that has drawn legions of followers and in the music we can hear all the joys, frustrations, fears and anger of our own disillusioned people. Why so many young people are finding in Rastafariansim's outlaw myth a substitute for their own cultures is the central question which we must try to answer.

And the answer will only be found if we listen to what the music is saying to them and what they are recognizing in its lyrics as being as true in the oppressive Jamaican society as it is in our own.

Culture" for example comes from quotes by Rastafarians themselves who could hardly be considered objective observers.

And "Rastafarian Music" sees the author considerably less articulate as he describes a Bob Marley concert that he "was privileged to hear" in April 1976. One gets the feeling that at this point the good professor may have been in out of his depth.

However, "The Rastafarians" provides genuinely interesting historical background and a good many clues as to why such a movement should exist.

For readers who are more directly interested in Jamaican music a later book (1980, Barrett 1977) by music journalist Sebastian Clarke "Jah Music" is of more interest.

Jah Music

Clarke outlines similar ground as Barrett although in a much less scholarly but more pithy manner. His interest is in folk-culture and his history is replete with quotes from folk songs, letters by early colonialists and newspapers columns of the day.

In later separate chapters the author deals with the most fascinating aspects of reggae music; Bob Marley and the early Wailers (Peter Tosh and Bunny Livingstone); the spontaneous talking sounds of the 'toastmasters', and the concept of dub music which is unique to Jamaica. For those unfamiliar with these facets of the music, Clarke speaks with authoritative clarity and affection.

UK rasta

His chapter on the British music scene is, as might be expected, both worthy but speculative. Little has been documented of the musical culture following immigrants to the UK and Clarke brings together interviews, personal observations and research extremely well. "Jah Music" also includes a selective but comprehensive discography (with catalogue numbers) and brief biographical notes on over 100 musicians and producers.

The finest book available on reggae music and reggae/Rasta culture by its very layout explains much of the current fascination with things Jamaican. It comes from the pen of Stephen Davis, one-time associate editor of Rolling Stone magazine who visited Jamaica in 1976 with photographer Peter Simon.

Rastafariansim. For many the concept is synonymous with the alien sub-culture that many young people, particularly Maoris and Polynesians, have adopted over recent years. While no authoritative study has been carried out as to why young people are attracted to the religion of Rastafarianism three books currently available offer an insight for the layman into the central tenets of this Jamaican cult.

Leonard Barrett's "The Rastafarians: The Dreadlocks of Jamaica" is by far the most scholarly of the three. Barrett, a professor with special interests in religion, places Rastafarianism within the broader contexts of Jamaica's social and political history. In his preface he outlines the aim of the book as being to show "the emergence and development of the Rastafarian cult from its inception in 1930 to the present."

Dreadlock cult

To do this he opens with a brief but essential overview of Jamaica today, its geography, racial make-up, political climate and most importantly for an understanding of reggae and Rastafarian lyrics, the curious patois of the Jamaican language. Barrett's style is distant for the most part which suits his academic intentions but occasionally leaves the reader wondering whether the author has any genuine feeling for the subject under his microscope.

His survey of significant political events, particularly the Maroon rebellion of the late 17th century and subsequent manipulations of the peace conditions are thorough if depressingly familiar to anyone who has studied the effects of colonialism. And to his credit, Barrett contributes a timely chapter to the growing body of literature on Ethiopianism in Jamaica.

However where the author is weakest is where the reader wishes he were stronger ... that is in discussing Rastafarianism today and specifically the music that has emerged from it.

Unsubstantiated comment

The author relies on too many unsubstantiated and unqualified appraisals of Rastafarian art, literature, sculpture and music to be convincing. The bulk of the section on "The Rastafarian Impact on Jamaican

'People Like Us/Celebrating Cultural Diversity', edited by Anthony Haas, Allison Webber, Pam Brown. Asia Pacific Books and New Zealand Government Printer. 119 pages.

People Like Us is the first collaboration between a private publisher and the Government Printer and is a companion to the television series screened during April and May. As such it breaks new ground in its attempt to articulate what the multi-racial society in New Zealand is.

It makes no bones about the lack of understanding most Pakeha New Zealanders have about other cultures. It approaches the subject through the eyes of different races who have settled in New Zealand either many generations ago, or else fairly recently. They tell of their culture and the transplanting necessary to fit in with 'the kiwi way of life'.

It becomes obvious that people like Harry Seresin and Herluf Andersen, a European born restaurateur and a Danish chef, have given much to this country especially in their zest for celebrating life and work. And the personal experience of Martin and Jayne Chait, Jewish delicatessen owners adds colour to the New Zealand landscape.

New Zealanders, that is those of British stock, don't come out of this book with their culture intact. In fact they tend to come out in dribs and drabs with a wishy washy culture mainly consisting of cups of tea. Comments from Malaysian students about New Zealanders who are very ignorant of other cultures support this.

And then there's the observations from a Vietnamese refugee who saw such positive things in this country. Lac Ly typifies the hard-working arrival on our shores who's prepared to make a new life for his family.

When asked if he plans to join clubs to mix more with people, the answer comes back. "I can't afford time at the moment. I work 12 hours a day, 6 days a week which includes my working time as well as my study, so on my day off I just like to sit on my lawn and have a couple of beers".

Well at least kiwi culture is asserting itself in the form of a rest period.

But while 'People Like Us', shows great diversity of culture on the one hand, it also shows the similarities all people have regardless of racial background.

For many of the couples whose life-story is told in the book, the step into an alien culture was a big one.

As Robert, the Scottish partner married to Mere, a Tongan Maori says, "I've gained far more than I've lost — by miles. I've given up things at times with the hope that the future might be richer as a result, and that's exactly what has happened."



haere ra e mokopuna

Everlyne Ngatai

With short, black, silky hair, she ran through the water. Always smiling or talking to the elders. This was Kerianna. Hardly anyone remembers how she came to the Marae; some say she was sent from the Gods to learn the mortal way. Yet others proclaim that her mother abandoned her with them. How she got there, it was of no real importance.

Kerianna was seven years old when the elders realised something was wrong; for she easily tired, and, for no reason at all, her nose bled frequently. Koro Joe was the one that took her to the doctor in Hamilton.

It was a bright, sunny April morning when the old Marae truck pulled up outside the doctors' rooms. Kerianna, with a new dress on, proudly leapt from her seat to the pavement. Koro Joe took her hand and together they walked into the doctor's.

Some time had passed when Kerianna

and Koro Joe returned to the marae. The elders were worried that they might have had an accident. However, it turned out worse, for when Kerianna and Koro Joe returned, he had sad news. The doctor had told Koro Joe that Kerianna was indeed a sick child, and no doctor, yet, had worked out a cure for the sickness. However, he said that if the elders cared for her then, maybe, her remaining days will be valuable.

This they did. Right up until the day Kerianna died. She knew she was going to die but no fear entered her heart; for she knew that when you died, your soul floated among the heavens with the Gods of the past.

Three years have passed, since the sad parting of Kerianna. The elders sit outside in the sun, reminiscing of the days when a small tamaiti brought aroha and togetherness to their hearts.

Haere ra e mokopuna!

Tu Tangata Magazine Essay Competition 1982.

The Tu Tangata Maori News Magazine is launching an essay competition on a Maori theme and it's open to all students from Form Three upwards.

There are four sections.

- 1 — Form Three
- 2 — Form Four
- 3 — Form Five
- 4 — Forms Six and Seven.

For each section winner there's a \$50 cash prize and a \$100 book voucher for the winner's school.

The four topics for entrants to choose from are: A — A profile on a prominent Maori person within your community; B — What is Maori culture today?; C — The relationship between Maori and land; D — Maori Myths and legends related to your local area.

The essay can be written in either Maori or English and should be approximately 400 words in length.

The competition closes July 31 and the judges' decision is final.

The Tu Tangata Magazine will feature essay entries in the June/July and Aug/Sept issues with the winning essays announced and published in the October/November issue of Tu Tangata.

For the sake of the judges it would be appreciated if essays were neatly written.

Essay entries should be posted to 'TU TANGATA MAGAZINE ESSAY COMPETITION 1982', c/- Maori Affairs, Private Bag, Wellington 1; not later than July 31, 1982.

Many of the eating habits of New Zealanders come from our rural past — generous meals with plenty of meat, butter, and eggs; hearty morning and afternoon teas of scones, pikelets, or cakes. But how appropriate are these habits now, when most of us are city dwellers leading a much more sedentary life?

How appropriate, too, are these traditional eating patterns in the light of modern knowledge about food and health?

The Nutrition Advisory Committee, a group of experts set up to advise the Minister of Health, have been looking at these questions and have come up with a set of nutritional goals for New Zealanders.

In putting forward these guidelines for healthy eating, the committee recognises that we often choose our foods as much for social or cultural reasons as for nutritional ones.



Nutrition Goals for New Zealanders

1 Eat a variety of foods each day

We need about 40 different nutrients, in different amounts, to stay healthy. Eating a variety of foods — a balance of vegetables and fruit, meat, fish, dairy products, eggs, and cereals — helps to ensure that you don't get too much or too little of any particular nutrient.

2 Don't eat more than you need

Obesity is one of New Zealand's main health problems. People who are overweight are more prone to high blood pressure and diabetes, among many other things.

To avoid putting on weight, you need to match your energy (calorie) intake to your energy output. This may mean cutting down on the amount of food you eat, particularly the high energy foods; many of the other goals given here are related to this. If you take little exercise, however, you would be better to increase your energy output by being more active.

If you are already overweight you will need to reduce your energy intake and increase your energy output with exercise.

The causes of obesity are complex, but these steps are essential to its prevention and management.

3 Eat less sugary food (simple carbohydrates) and more starchy food (complex carbohydrates)

Sugary foods have a very high energy content for their bulk, starchy foods (such as bread, cereals, and potatoes) a relatively lower one. So if you are trying to limit your energy intake, starchy

foods are a more sensible choice. Starchy foods are also digested and absorbed more slowly and therefore keep you from feeling hungry again for longer. They are also generally good sources of fibre, which is important, as noted in goal 7.

Eating sugary foods, especially between meals, is also a cause of tooth decay.

4 Eat less fat, especially saturated fat

Fats — including vegetable fats and oils, as well as animal fats — are high energy foods, so your intake should not be too high.

By cutting down the amount of saturated fat (generally animal fat) that you eat, you will not only reduce your calorie intake but also help keep your blood cholesterol at a satisfactory level.

5 Eat less animal protein

The typical New Zealand diet contains unnecessarily large amounts of animal protein, and this may not be ideal. Have smaller helpings of meat, cheese, and other dairy products and larger helpings of cereals (such as bread and rice) and legumes (dried beans and peas and lentils). Remember, however, that animal protein foods are an important source of nutrients such as iron, zinc, and vitamin B₁₂.

6 Use less salt

A high salt intake is thought to contribute to high blood pressure. So go easy on it at the table and in cooking. Don't encourage infants and children to develop a taste for it by adding lots to their food. (The same applies to mono

sodium glutamate or "MSG".)

Make sure the salt you use is iodised, though, as iodine is necessary to prevent goitre. Without iodised salt the New Zealand diet contains too little iodine.

7 Increase the amount of dietary fibre in your diet by eating more cereals, fruits, and vegetables

Although the importance of dietary fibre is still under investigation, there is good evidence that it is essential for the proper functioning of the digestive system.

8 Drink less alcohol

Alcoholic drinks are also high in energy. Although one or two drinks a day seem to do no harm to most adults, more than this will add a lot of calories to the diet.

Heavy drinking is commonly associated with poor dietary habits, which may result in nutrient imbalance. Alcohol also increases the body's requirements for many nutrients, and this may make the problem worse.

More than a very small intake of alcohol during pregnancy may not be a healthy thing for the development of the baby. Some experts even recommend cutting alcohol out altogether during pregnancy.

9 Support the fluoridation of water supplies

New Zealand's water is naturally deficient in fluoride.

If you live in an area where the water is not fluoridated, use fluoride tablets and fluoride toothpaste.

Guidelines for specific groups

Eating well is particularly important in pregnancy and when breast feeding. Since any shortcomings in the diet are likely to become critical during this period, it is a good opportunity to look at existing eating habits and improve them if necessary.

There is growing evidence that breast feeding benefits infants. Mothers who do not breast feed must have sound advice about substitute milks. Solid food should not be introduced before about 4 months and should not contain unnecessary sugar or salt, to prevent the baby developing a taste for them.

Smokers are urged to give up; and young people are urged never to start smoking. Smoking is particularly hazardous during pregnancy as it impairs adequate nutrition of the unborn child, resulting in reduced growth and increased liability to ill health after birth.

So what does this mean to you?

New Zealanders are lucky enough to have a great variety of delicious food to choose from. Many of us take advantage of this to eat a good varied diet which largely follows the guidelines given here. But some may find that a few small changes to their usual meals could mean a healthier diet for them and their families.

Breakfast

Surveys show that many New Zealanders now start the day with toast, breakfast cereal, fruit, and tea or coffee, rather than the traditional bacon and eggs. This trend is in line with the goals, which recommend that we eat more cereals and fibre, less protein and fatty foods. Of course, there is nothing wrong with a cooked breakfast, for those who enjoy it or who have higher energy needs.

Lunch

The usual weekday lunch of sandwiches or filled rolls and some fruit is also in line with the goals. Soup, cold lean meat, chicken, hard boiled eggs, hamburgers, and pizzas are good choices too. Pies and fried foods are fine perhaps once or twice a week, but not every day.

At business lunches, it is better to choose lean meat, fish, or chicken and salad, with fruit to follow, rather than fried foods and chips.

For cooked lunches at home, dishes based on bread, pasta, potatoes, or rice and including some egg, meat, fish, or cheese are better than pastry or fried foods. Soup in winter and salads in summer are easy and ideal.

Dinner

The message for the main meal of the day is simple: take a smaller helping of meat and a larger one of potatoes, rice, pasta, or bread. As well, choose lean meat or fish or poultry, and plenty of vegetables.

For dessert, fruit or light gelatine or milk puddings are a better choice than pavlova or cheesecake. Crackers with a little cheese is a good alternative.

At all meals, try not to add extra salt or sugar to your food.

Snacks

Between meals, fruit, sandwiches, plain crackers, with milk for children are ideal. They are better for the figure and the teeth than cakes, chocolate bars, and other sugary foods.

Drinks

Water, fruit juice (or milk drinks for children) are better value than sugary fizzy drinks. Cordials which are made up with sugar and water should be used in moderation only. Do not give diabetic drinks to children, except on medical advice.

Alcoholic drinks are high in calories, so from a nutritional point of view as well the point of view of your general health you are best not to drink more than one or two a day.

Hints for cooks

The nutritional goals are good news for cooks. They don't require big changes in menus. And the changes they do suggest are generally towards smaller, simpler, plainer meals.

If you are a keen cook, though, don't despair. Try your hand at Chinese, Indian, or Middle Eastern food. Meals from these countries, which use little

meat and plenty of vegetables, rice, noodles, lentils, and so on, are well suited to our needs.

Some specific hints:

Grilling, baking, boiling, steaming, and roasting without added fat or oil are the recommended cooking methods.

(Frying or roasting in fat can double the energy value of food.) If you like the taste of butter or oil, add a teaspoonful or two to food after cooking.

There is no need to go to extremes and give things up completely. It is good to have fresh fruit rather than fruit stewed in lots of sugar — but you can still put a sprinkling of sugar on the fruit salad. If your family like butter and cream, have them, but use them sparingly.

Try using about half as much salt as usual in your cooking — chances are no-one will even notice. If your family can get used to not having salt on the table, this is ideal.

Don't feel guilty if you don't keep the tins full. Anyone looking for a snack will do very well on a sandwich or crackers.

Try out some of the new low-fat dairy products — milk, yoghurt, and cheeses — on the market.

Health magazine



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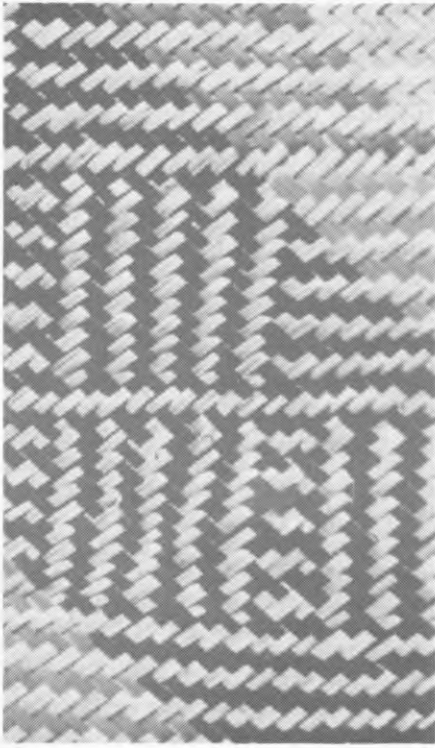
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G020

One hundred years of craft at Feathers and Fibre exhibition

Feathers and Fibre is an exhibition of traditional and contemporary Maori Craft to be mounted at the Rotorua Art Gallery, July 19th to August 22nd 1982. High quality and unusual items are being loaned by present day crafts people and by museums and private collectors, to demonstrate a wide range of techniques and fashions covering a time span of over a hundred years.



◀ A mat made by the women of the Herewini family (Ngai Tai) of Torere about 1955. The walls of the Holy Trinity Church at Torere are decorated with wall panels made from plaited kiekie mats showing the various patterns used by Ngai Tai. The pattern shown is called pouaka.



Plaiting, weaving, netting and wicker-work techniques are all included, and visitors will have the opportunity to study at first hand, changes that have occurred and those elements which have remained constant in the crafts.

The plants which provided the Eastern Polynesian ancestors of the Maori, with the raw materials for their clothing, basketry and fishing gear, were not available in New Zealand and the settlers were forced to find alternatives, of which harakeke, the so called New Zealand flax proved to be the most valuable.

Loomless weave

By pair twining, sometimes called loomless or downward weaving (in loom weaving the work proceeds 'upwards' or away from the weaver), warm soft and beautiful garments were manufactured from the fibre. The traditional twining technique, already known in Island Polynesia, was developed and utilised on a much wider scale in New Zealand, being further sophisticated into coloured taniko borders which edge the finest cloaks.

Strips of flax leaf, and to a lesser degree, other materials were used to plait a wide range of mats and receptacles for specific purposes; crops were harvested in work baskets and other types were made to gather sea food. Special kits were made to carry loads on the back, to extract the juice of the tutu, to steep karaka kernels in water, to extract the oil of titoki and to store weaving materials. With changing life styles many of these have become obsolete, and museum specimens of these are to be included in the display.

Above:

Renata Tihore (Ngati Porou) of Hicks Bay working on a traditional fishing net. Examples of his work will be on display at the Fibres and Feathers Exhibition.

◀ A taruke or crayfish pot made from manuka and supplejack vines by Tai Riwai, (Te Whanau-a-Apanui) of Te Kaha (from the collection of Falau Hau-langi, Te Kaha).

A kete made by Geneva Gray (Nga Puihi and Ngati Tuwharetoa) of Tokoroa in 1981. The pattern is very old and found in many parts of the Pacific. In New Zealand it is known as papaka in the Wanganui district, Papakirango in eastern parts and as torakaraka in the central North Island. Does anyone know of other names for the pattern? (Collection Auckland Museum).



Fine kits

Another focus is on the kete whakairo, the fine kits with decorative patterns. Modern examples borrowed from present day plaiters will be displayed alongside the work of the ancestors from museum collections.

Baskets made from other materials such as kiekie, paopao, houhi, pingao and cabbage tree are all to be included as are other minor artifacts such as sandals, fire fans, oven covers and surrounds, kites and food baskets, and netting and fish traps.

It is doubtful if an exhibition of this range and quality has been mounted before and besides its interest to the public and to crafts people in general, it will provide a forum for the exchange of ideas and inspiration from examples from the past, for contemporary Maori plaiters and weavers.

The display is intended to show all

facets of fibre craft work both from museum collections, private collections, contemporary crafts people and others. Naturally the important areas of plaiting kete and floor mats and the weaving of cloaks and taniko will form a major part of the exhibition.

In these areas the exhibition organisers are seeking to borrow specimens

of exceptional workmanship or unusual construction techniques, or outstanding and uncommon patterns and decoration. They would like to obtain specimens of netting and wickerwork such as is used for eel and crayfish pots and less common and often obsolete minor items such as kites, bird snares, sandals, fire fans and oven covers.

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◀ **The Maori Madonna unveiled by the Maori queen at Okahukura.**

The Maori Queen, Dame Te Atarangi-kaahu, and her retinue were among the 5000 people who assembled at the Manu Ariki marae on the property of Mr Alex Phillips, chairman of the Te Kohitanga Building Society Inc at Okahukura, near Taumarunui, for the opening of a meeting House-dining room complex and the unveiling of a large carved wooden statue of the Madonna by the Maori queen.

After a ceremonial triple wero by three warriors and a karakia by Mr Sonny Waru, the queen's party proceeded straight to the meeting house where Mr Henry Tuwhangai chanted the karakia to lift the tapu on the building. Dame Te Ata then proceeded to the statue which is reputed to be the biggest wooden statue in the Southern Hemisphere. As the curtains parted the intricately carved figure was revealed backed by a richly carved pole surmounted by a canopy. Behind the statue is a kowhaiwhai mural and in front are carved tekoteko representing each of the Maori districts.

The carved figure of the madonna has a foot resting on a pile of taniwha and even the feathers of her cloak are individually carved.

Te Kotahitanga Society originally announced the vision of the Madonna of the Waterfall near Te Kuiti and a party of Australians and Italians from Rome who have visited the waterfall, attended the unveiling and dedication service.

The meeting house complex, named Pareuira, is able to sleep 150 and the wharekai to seat 112. The complex was blessed and dedicated by representatives of eight denominations.

Hikurangi meeting house on the Wharaurua marae at Taumarunui had a much publicised start in life.

It was the meeting house used in the Television series, 'The Governor'. Norman Selwyn of Taumarunui built the house for Television New Zealand to be used at the camera location of Manakau, Otaki.

Through the influence of his brother Don, a leading actor in the series, the meeting house was donated back to the Wharaurua marae after the previous house 'Hikurangi' burnt down in 1976.

Much of the framework of the television set was retained, with an extension at the rear of the house. The carving of the house was carried out under the guidance of Bill Johnathon using local talent.

Opened in October last year, Hikurangi is already providing great service to the people, with lots of school children using the facilities. Homework classes are held at night with weekend live-ins for the youth of the area.



Picton youth come of age

The Arapawa Tu Tangata Club is firmly established. A successful weekend wananga (conference) has ensured this. The main question now is: "When can we have our next hui?"

Members of the youth club have absolutely besieged one of the club's trustees, Mr Peter Jones, with this question, he says.

And a second hui, or wananga, may be held this year — but not until after the opening of the new Waikawa Marae building.

The first major event for the new Tu Tangata Club, the wananga was organised mainly by the young people themselves, with Mr Jones and Queen

Charlotte College's Maori studies teacher, Mr Tamati Cairns.

Even the welcome ceremony featured the young people. Their whaikorero (speeches) welcomed the visitors, and they sang a kinaki after each speech.

First time

This was the first time in Picton that young people were to the fore in a marae ceremony.

The roles were appropriately reversed, with the older people right behind them.

That first act set the scene for the weekend — a weekend which attracted more and more young people.

On the first night, about 40 slept at the Union Parish hall where the wananga was held. The next night there were about 60.

By the end of the hui, more than 100 young people had attended. And that does not include all the 150 at the Saturday evening disco, which raised almost \$200 for Tu Tangata Club funds.

"The kids did all the work, except cooking," Mr Jones said.

Credit

"Everything went so well, and it all boils down to the kids. We have to give them a lot of the credit.

"They all worked in well. I was really surprised. There were no fights, no nothing," Mr Jones said.

The cooking was done by groups of adults, and the food was excellent.

A group of adults also lived-in during the weekend — Tamati and Jane Cairns, Peter and Yvonne Jones, Wavell Adcock, Ngaro Aldridge, Hine Stanley, Basil Fischer and the Rev. Richard Lawrence.

"It was a big, loving family atmosphere by the end of the weekend. They all stayed and cleaned up. They did not want it to finish", Mr Jones said.

Themes

One of the main themes of the wananga was drugs, drink and bodily care.

A film on alcohol and drug abuse was screened by one of the speakers, Mr Raymond Alexander. Then a panel of Sergeant John Ongaro, Mr Ross Elliffe, Mr Basil Fischer and Mr Gordon McConnell answered questions on the theme.

After the film and the discussion, some of the young people were seriously thinking about giving up beer, one of them said. And most of the kids were put right off having anything to do with drugs.

The other main theme of the wananga was Maori culture. Mr Turi Elkington, formerly of D'Urville Island, talked about legends of the Sounds; Mr Cairns on language; Mr Island Love on Marae protocol; and Mr Chris Poki Jnr taught songs, poi and haka.

Mrs Kath Love and Mrs Kath Hemi talked on the roles of Maori women.

Acknowledgement: The Picton Paper.



Pictured in front of the meeting house on Ngapuwaiwaha marae, Taumaraunui are the students of the mid-week language class. The class uses the rakau method of teaching with Ani Henry (front row third from left) the person behind setting up the lessons.

The meeting house is well-used by the community and was opened in 1975 by the then Minister of Maori Affairs, Matiu Rata.

The history of the house is an interesting one. Prior to 1975 there was frequent use of Ngapuwaiwaha marae for meetings, church services, conferences and educational and sporting purposes, and it was decided to build a new meeting house.

From an initial fundraising target of \$10,000 in twelve months, the sum of \$12,000 was raised in ten months, due to generous support from the community.

The main design in the exterior carving carried out by George Anderson, is the rope design which is peculiar to the Whanganui River tribes using the

cheveron cut. The design is largely accentuated on the Maihi and front central post, symbolic of the binding rope of the ancestress Hine-ngakau.

The only trained and professional carver on the project was Louis Kereopa of Ngati Tuwharetoa, a graduate of the N.Z. Maori Arts and Craft Institute, Rotorua. He graduated under the well-known East Coast carver John Taiapa.

For the fourth successive year, Ngapuwaiwaha marae, Taumaraunui, was the venue for the annual ecumenical church service organised by the Taumaraunui Ministers' Fraternal. This year about 350 Maori and European worshipped together, representing all the major denominations.

The congregation assembled in front of the Hinengakau wharepuni in the open air after a wero and mihi had been accorded the guest speaker, Ven Archdeacon Tiki Raumati, Hamilton, and Rev Rau Anderson, Otorohanga.

Following the service the whole congregation sat down to lunch in the Rangikapuia dining room on the marae.

Newest MP expects ruffled feathers

The newest Maori MP expects to ruffle a few feathers with his views on Maori health.

Peter Tapsell is himself a medical doctor — and he plans to make Maori health one of his top priorities in Parliament.

"In the past I've been a single doctor and I could only achieve as much as my pair of hands could achieve," says Dr Tapsell, who has replaced Brown Rewiti as the MP for Eastern Maori.

He has some strong words for Maoris themselves: "I have a special responsibility to say to Maori people, quite clearly and unequivocally, that some of the things we are doing are wrong

"I know it's not going to be a popular thing to say. But, for example, so many Maoris are grossly overweight the answer to that is that Maoris should eat less and take more exercise. Simple as that.

"Building huge hospitals isn't going to make any difference."

Dr Tapsell is equally blunt on other issues — but he can best be described as an "outspoken moderate".

For example, on Bastion Point he agrees with neither the Government nor the protesters.

Hard Government

"I don't understand why the Government doesn't reverse its original decision to sell the land for high-income housing, and allow either low-income housing or allow it to be turned into a public park.

"I suspect that in some ways they're doing it to make the point that they're a hard Government — going to keep Maoris in their place for the red-neck European.

"I'm sorry about that. But that doesn't mean I think the Maori protesters are necessarily right.

"For example, the Ngati Whatua have dissociated themselves from the protest.

"So my position isn't altogether solid one way or another."

On another issue, Dr Tapsell is opposed to ratifying the Treaty of Waitangi. He believes the Treaty is a valuable document signed with goodwill on both sides.

"I accept, of course, that along the way there have been infringements of what Maoris believed would be the case. But that's not unusual. That's the case for any situation where a more powerful group of people have sway over a less powerful group.

"I think we should leave the Treaty as it is. It should be looked upon as a

Parliamentary Reporter Nikitin Sallee.

sacred document for Maoridom generally. But I think we should get on with living. I don't think there's any point in going back to the Treaty."

And Dr Tapsell has no time for the recent protests at Waitangi.

"My biggest objection to the protesters — and I have no bar of them for this reason — is that they desecrate the marae. In my opinion that is utterly inexcusable.

Conform strictly

"On at least two occasions the protesters have infringed the protocol of the marae. We've had unseemly struggling and fighting.

"I think the marae trustees ought to go ahead and hold the functions on the marae at Waitangi, those functions should conform strictly with Maori protocol, and that anyone who infringes the protocol should be dealt with by the police. I think that's very important."

Dr Tapsell had equally strong views on Mana Motuhake and its leader, former Labour MP Matiu Rata.

"He doesn't seem to have gathered round him a lot of responsible Maoris. I suspect he himself is quite sorry to see some of the people he's got around him. Drop-outs and non-performers, really.

"There are good people in Mana Motuhake, and Mr Rata is one of them. But he's got a lot of disgruntled people who haven't done his cause any good."

Dr Tapsell says he agrees with nearly all the aims of Mana Motuhake — but he expects the movement will wither and die after its initial blossoming.

"If they ever win a seat, it will be our fault," says Dr Tapsell. "Certainly, if

they do get a major place in the Maori political scene, then we four Maori members should answer for it."

Not surprisingly, Peter Tapsell is a strong supporter of retaining the four Maori seats in Parliament.

"I'll never convince you," he says, "but that's nothing to do with the fact that I have one of the four seats.

Not restricted

"I believe that the people holding the Maori seats are in a position to say things that very few people can say."

Dr Tapsell believes, for instance, that Maori Affairs Minister Ben Couch is restricted in what he can do for Maoris — because he represents a general electorate.

"We who are responsible to the Maori people can put their point of view without any fear of being chucked out tomorrow."

In his first speech in Parliament, Dr Tapsell made a strong plea for protesting and preserving the Maori language. He even included a waiata in his address. "Not any other Member of Parliament could do that and hold his seat," says Dr Tapsell. "Not one."

Without Maori seats, he says, New Zealand would be left with "a tyranny of the majority".

Peter Tapsell describes himself as "pretty much middle-of-the-road."

He says, "I'm a little to the left of centre on economic issues. I'm a little to the right of centre so far as protocol or morality are concerned.

"For me, stiff Maori protocol on the marae, and I won't shift from that view. For me, a man and his wife and his children — you know, I'm not a supporter of this liberality. I don't believe in abortion for example."

Peter Tapsell says inter-personal relationships (he doesn't like the term "inter-racial relationships" are probably the most important issues New Zealand must grapple with.

"I think in the long term, this might even be a much more important issue than the economy," he says.

"If we have a New Zealand in which everyone has a six-cylinder car, but you dare not walk down the street because of violence and racial intolerance and squabbling — then I think we'll be the worse for it."

The Norman Kirk Memorial Trust is now open for applications for awards to be taken up in 1983.

Individuals and groups from the following countries are invited to apply: Australia, Cook Islands, Fiji, Kiribati, Nauru, New Zealand, Niue, Papua New Guinea, Solomon Islands, Tokelau, Tonga, Tuvalu, Vanuatu, Western Samoa.

The Trustees wish to help those who lack opportunity yet have the ability for self-advancement, through such things as community projects or training and experience for the individual.

Applications close on 23 July 1982. Further information and application forms are available from the following address:

**The Secretary,
Norman Kirk Memorial Trust,
P.O. Box 12-376,
WELLINGTON.**



Maori option face-change

This year's "Maori option" may drastically change the face of New Zealand politics.

The results of the option will have a big effect on the new electoral boundaries — and possibly on the future of four Maori seats.

As this issue went to press, final figures on the two-month Maori option were not available.

But figures from the half-way point — at the end of March — show a significant drift of voters away from the Maori seats.

Maoris leaving Maori electorates outnumbered by 2-to-1 Maoris who decided to shift to a Maori roll.

On average, each of the four Maori electorates lost more than 900 voters.

Those Maori voters who shifted into general seats could have a big effect on the next general election.

They will predominately be Labour voters — and that could mean significant changes in marginal seats like Helensville, Gisborne, Taupo, and Eden.

The new Maori voters in those seats could give them to Labour at the next election.

Further, the new Maori voters in the general seats will have an unknown effect on the electoral boundaries, which will be re-drawn this year once the final results of the Maori option are known.

In the long term, the drift away from the Maori seats could affect whether those seats continue to exist.

As Southern Maori MP Whetu Tirikatene-Sullivan points out, it's hard to justify having Maori electorates if Maoris themselves are choosing not to vote in them.

She says on provisional figures taken just before the close of the recent option change, it was shown that each of the four Maori electorate rolls were down on average by three and a half thousand voters.

Mrs Tirikatene-Sullivan says while the average number of voters on the 88 General Rolls was 22,427, for the four

Maori Rolls it was 18,793. She believes from comments to her that Maoris who opted for the General Roll did so because they thought their vote would be of more value. But she says these same people, when confronted with the decreasing numbers on Maori Rolls, says they didn't realise they were putting the seats at risk.

The MP is now encouraging kaumatua and pakeke to make a special effort to see their 18 year olds are enrolled.

Justice Minister Jim McLay discounts the effect the Maori option will have on the future of the four Maoris seats. He says the government is committed to keeping the seats, and the Maori option is only one element in deciding whether the seats still have the support of the Maori people.

He notes that even though initial results of this year's option show Maoris drifting away from the seats, "the majority of electors have opted for no change."

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Publisher needed for Biographies

A manuscript tracing the life and times of early Maori people has been written but needs a publisher in order for it to see the light of day.

Written by George Hori Kiwi Howe, the manuscript traces the lives of thousands of ancestors from the 1800s up to 1960. It has chapters devoted to: Members of the House of Representatives; Royal Honours; Government Service; Maori Kings; Leaders of the Past; Women of Note; 28th Maori Battalion; Scholars; Music and Drama and Sport.

The author was born in 1917 in the Waikato, the son of Edwin Moanaroa Howe and Stella Vinson. He compiled the records and following his death in 1962, his wife placed the manuscript with the supervisors of the Polynesian Department, Genealogical Society of Salt Lake City Utah, for safe-keeping.

George Howe and his wife were great genealogists, starting the first genealogy classes in the Mormon Church in New Zealand.



Tamati Wharehuia, kaumatua from Te Arawa.

Elders at this years' Kaumatua Wananga gave their blessing to the opening of Te Kohanga Reo (the language nest) at Pukeatua, Wainuiomata.





The Aotea District of the Maori Women's Welfare League held its' Regional Annual General Meeting at the Wharauoa Marae in Taumaranui, hosted by the Hikurangi Branch. New officers were elected, President, Mrs Dolly Sharpe of Taumaranui, Secretary Mrs Awa Tupe of Turangi, Vice President Mrs Miria Rodgers of Stratford

The trophy shown in the photograph was awarded (along with the cup) to the Waitara Branch who accumulated the most points throughout the year for Arts and Homecrafts competitions.

A third Trophy was awarded to the Taumaranui Branch for the Report book prize. Guest speakers at the meeting were Mr Winiata who talked about education and child development with particular reference to Maori children and preschool education, and Dr Henare Broughton who talked on how the Maori Woman's Welfare League could promote the health of the Maori people.

◀ From left Ivy Papakura, Tuti Wetere (Aotea area representative) Mary Turner, Mona Raumati members Waitara MWWL Seated outside Hikurangi holding plaque and cup.

Joe Cotton is one of the best known yachting personalities north of Auckland. His is a constant presence at almost every single yachting event held at Russell. His long involvement with yachting was capped in 1979 when he became Commodore of the Russell Yacht Club.

Joe Cotton was born in Russell in 1938. He later served a joiners apprenticeship in Auckland. But the lure of the yachting life drew him inevitably back to Russell where he quickly got down to the life of the ocean wave, and the even tougher life as yachting administrator.

The Russell Yacht Club has the lowest membership fee in the country — just \$12 a year. This is part of the club's deliberate policy of ensuring that the club is made available to the locals as well as the rather better-heeled outsiders, mostly from Auckland.

Tall ships

He is particularly closely involved with the organisation of the annual Tall Ships Race which attracts ocean-going yachts from around the world. In recent years he has been concerned to give this event — one of the two or three most important in the New Zealand yachting calendar — a local flavour by putting on a massive hangi.

Even so, he notes, in spite of the drama and glamour of the tall ships, the Russell Yacht Club is essentially "a mullet boat club." These popular in-shore craft dot the Bay of Islands providing an essential means of transport, a pleasure craft, and sometimes even a home. Big-gutted and manoeuvrable the mullet boat in the right hands is a competitive racer, often overhauling much newer and sleeker craft of a fraction of its weight.



Prime target

Now rear Commodore of the club, Joe Cotton is anxious to place more emphasis on small boats, especially the P class. He is determined to build membership and sees the young as a prime target. "If we want to increase our junior membership, then we must develop our interest in small craft — we must go for a broad based membership of all ages."

Work for Joe Cotton is still the water. He commands one of the Fuller ferries that carries cars across from Opua. He is also a volunteer fireman, and a founder member of the Lions Club.

Even at home he can keep a watchful eye on the club. His modern spacious home overlooks the club and commands a fine view of Matauwhi Bay, often considered to be the best safe anchorage in New Zealand.

Hato Paora tour

Hato Paora Maori Boys College near Feilding were away on a cultural tour of the South Island in May.

Deputy Principal, Father Earl Crotty said the tour had a number of objectives as few of the boys had been to the South Island or experienced 'Maoriness' in the southern latitudes.

"We feel we have something to give by way of cultural exchange in our concerts and meeting with old boys of the school, and are very much in the position of receiving the love and friendship and hospitality of those who worked to make our ten day tour a success."

As well as the concerts, Hato Paora College had three rugby games, which at the time of the magazine going to print, were undecided. Father Crotty said the parents of boys from the South Island were very keen to see the school in action in their part of New Zealand, as that kept alive the family spirit in the college.

Most of the finance for the tour was raised by the students themselves, with a generous grant by the college's PTFA, and another by the Maori and Island Education section of the Education Department.

Travelling on the tour were Brother Bernard Stevenson, S.M. the coach of the 1st XV; Father James Gresham, S.M. College Rector; and 40 students, 12 staff and parents.



Hato Paora College students and staff at the Treaty House, Waitangi

Letters to the Editor

Te Kai-whiriwhiri,

Tēnā ano rā koe e noho mai rā i te upoko — o — Te-Ika, i raro i ā tātou maunga tapu mē ā tātou moana whakaherehere i te tini mē te mano. E kore rā e ēa ngā mihi ki ā koe mē āu hoa — mahi mō te kaha papai o ngā kōrero mē ngāwhakaaro ē pā ana ki ā tātou te iwi Māori. Hēoi anō i te kaha papai o tētahi o ngā kōrero a tētahi kōtiro (ko Angie Harawira tōno ingoa, nō te kura ā Taupo — nui — a — Tia ia), Ka puta ake te hiahia i roto i ahau kia tonu atu i ōku nei whakaaro mō taua kōrero.

Ki ahau nei, kia kaha ake tātou ki te hāpai i ēnei wāhi kohikohinga. Kia kaha hoki tātou ki te hāpai i tō tātou reo. Nā, i raro i tēnei kaupapa, ka titiro tātou ki te kōrero o te kōtiro nei. Kei ā ia nga taputapu mē te mātauranga mō te whakatakoto i ōna whakaaro i roto i ngā reo ē rua. He mahi pakeke tēnei, ēngari horekau hē raruraru ki ā ia. Māna ē tuhituhi, pohēhē pai te tangata he tohunga kē te kai-tuhithui, inā te kaha hōhonu o ngā whakaaro mē ngā kōrero. Koia anō, e hari ana au kua wātea mai ē koutou tētahi wāhanga mō ēnei mahi papai. E hari ana ahau noki i te kitenga ake o ngā tini mahi me ngā tini haereretanga ā tēnā ā tēnā ota tātou iwi, arā te iwi Māori.

E tautoko ana ahau i ēnei tikanga mē ēnei mahi o koutou.

Kua pou rā te kaha o ēnei kōrero. ēngari mea nei te rima taara hei utunga mō ngā pukapuka ē ono. Nō reira tēnā rā koutou katoa.

Nā Māhia Nathan.
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Te Waipounamu at Pipitea

A cultural "education" tour of the North Island by Te Waipounamu Maori Girls college ended on Friday April 16, with a performance at Pipitea Marae, Wellington.

The Christchurch college spent 10 days of, "living and learning the Maori way," as fifth former Shellie Kakae tiredly put it.

Although the girls "didn't get much sleep," they maintained the high standard of performance which won them an award at the South Island Cultural Competitions, last year.

College administrator Mrs Reihana Parata said, "knowing how demanding the trip would be we conditioned the girls for it by sometimes practising for up to 12 hours."

She added that they were all overwhelmed by the support and aroha shown them every where they went. "The warmth they showed us made us

feel right at home," she said.

Apart from learning about the different marae they visited, elders also lined up ties between the girls and the area. "For some girls it had been the first time they had been back home," Mrs Parata said.

The trip was an unforgettable experience in which the girls enjoyed the arrivals but dreaded the departures.

Old-girl of the Maori girls college Ripeka Parata said the educational tour reflected the need for teachers to encourage experience education, "towards strengthening the understanding of our Maori and Pakeha traditions and customs."

Rotary Exchange Students

Kia Ora E hoa,

Though I am not yet a subscriber, I am a regular purchaser and reader of Tu Tangata and find much to fascinate me. I am an "odd bod" in our kiwi society — a pakeha who is interested in things Maori and Maoritanga! As you see by the heading, I am also interested in the following generations so you see, calling myself an "odd bod", is quite real.

I write to you in the hope that you can condense the following remarks into something that will maybe inspire the elders to encourage young Maoris to apply via their local Rotary club for sponsorships. Rotary around the world sends some 90,000 young people aged between 16 and 18 on a one year exchange to another country to live there, to learn there, and to teach there.

To live there is obvious, to learn there means attending school and assimilating the local lore and customs and to teach there, is to pass on to the host area those things that are peculiar to New Zealand.

My special concern after six years involvement is the very small number of young Maoris who come forward and apply — but of the small number who do apply the final selection rate is quite good and certainly the Maori has a great advantage as an exchange student as he/she has one foot in each canoe — pakeha society and maori background. Where are they all, does the cost frighten them or do they consider that Rotary is a toffee nosed bunch of racist chauvinists?

In the first place, yes it will cost around \$4,000.00 for the year but this is easier for the Maori than the pakeha in many ways. The pakeha goes to his bank for the cash but the Maori has the whanau right in there fighting.

Let me illustrate.

In 1980 my own club, sponsored Damiane Rikihana, a pupil of Hato Hohepa and in 1981 she spent a year on Comox on Vancouver Island, Canada. The parents were made well aware of the cost and were almost frightened off but due to the support from the whanau and the koha brought forward, Damiane went to Canada, traded ideas with the local residents and was made most welcome as a kiwi — she was also able to contact the local "Indian" population and trade customs and background. Now this girl is at University studying anthropology.

I can also quote the case of Debbie Marshall who went to Rhode Island in the U.S.A. in 1978 — she is now teaching at Melville Intermediate School in Hamilton.

Both girls are putting back into society what they have assimilated whilst overseas being hosted by a Rotary Club. They are putting it back into both societies (both maori and pakeha), so all

benefit and in these troubled times, sharing between peoples of differing races and backgrounds, is of paramount importance.

New Zealand alleges that it is a multi cultural society yet the majority of Exchange Students are pakeha and this situation requires the attention of the elders to change it, to help bring in a balance, to encourage the young to apply and to participate. If we are not to breed a mini South Africa situation, it is important that the young take overseas the message of what is really happening in New Zealand (not what our politicians like to tell the world what is happening), and bring back ideas for us to share around.

I am sure that Rotary would welcome more Maori applicants and I am just as sure that Rotary will be better for the exercise — Rotarians are not all toffee nosed snobs!

I believe there is a proverb: —

He iti tangata e tupu

He iti toki

E iti tonu iho

Maybe the elders will encourage more of the young to come forward and show that they wish to see the stone axe remain as it is and the child become a man. Try.

Kia Kaha

Des Lanigan



Ki te etita o Tu Tangata

E hoa, tena ra koe.

One of the greatest needs of the Maori people today is for leaders everywhere to provide a better or improved means of uniting them by way of making ever more efficient use of the communication services available. For example when meetings, in particular, are being advertised, either over wireless stations or in magazines, little if any clear indication is ever given as to exactly where these meetings are to be held. We might get the name of a marae or a Maori language class but very little if any clear indication is given as to the street or the suburb where they are situated.

When listeners are not given some reasonable idea how to find their way to meetings, etc. with ease, then they just lose all interest and give up. I have listened in to Maori news for years on the radio regarding meetings but have rarely ever been able to find exactly where those meetings were being held. The Maori news sessions seemingly cater only for those who are already in the know as to locations etc.

A great many o nga rangatahi in particular these days who have been out of touch are totally lost as to finding their way to meetings. One of the most important purposes of the Tu Tangata magazine should be to keep all Maori people fully informed throughout the year as to meetings, language classes

etc and as to times, towns, streets etc.

It is not enough just to say "at this marae" or "that marae". Exactly where is that marae? Tu Tangata is the best medium to keep people informed. Radio taxes the memory too much in some things. Neither Maori nor Pakeha can remain much interested in a magazine that is lax or indifferent regarding the above matters.

Ma te hihiko o Tu Tangata Ki te whakarongo, Kite whakatinana hoki i nga wawata a nga a Kai Korero o tenei nupepa e tipu ai, e ora roa ai ia i roto i tenei ao mahi pororaru. Heoi ano nga korero mo tenei wa. Kia ora koe. Na to hoa, na H. Haimona.



Dear Editor,

I wonder perhaps if your magazine would have space for a lesser known singer and entertainer Sammy Dee, compelled to write and share some of his moments and experiences. It all started with one's forebears, a grandfather cornet player, a father who was a notable singer and a mother who also sang. I started singing at the age of eight at dances and entering talent quests (winning them all except one where the winner was my father). Later in my youth because all my frineds were learning guitar, I bought and learnt to play a saxophone. I squawked and screeched in the paddocks until I learnt my first piece, 'Hoea Hoea te Waka'.

My professional career began in Auckland with great musicians, Paddy Tetai, Eddy Shelford, Danny Robinson, Ben Broughton and others. I was chosen as lead singer and tenor saxophone player for a showband travelling to Australia, members of which came from nga hau e wha: Lewis Graham — guitar (Ngati Whatua); Rufus Rehu — piano (Arawa); Charley Smith — guitar (Waipiro Bay); Ronny Cooper — bass (Ngapuhi) and myself Waikato.

The crowds would queue up to see the Maoris, especially in Kings Cross. We appeared on two of the biggest TV shows, Done Lane and Dave Allen shows, and at 'Chequers' as the Late Show Group backed the Ink Spots/The Treniers and I also sang with one of America's legendary pianists, Carmen Cavallano.

I was picked to play saxophone with the Howard Morrison band on the Showtime Spectacular Tour, a tour I believe still holds the record for crowds.

One friend in the early days was a bass player called Jay Ar and he was very shy, he only knew one song but when he sang, he was magic. I impressed upon him to sing to travel and be the best. Now today he, John Rowles, is certainly the best.

Because I sang in French I was asked to sing in New Caledonia and then

travelled on to Tahiti where the American tourists were good tippers. They would shake your hand and you would feel the notes in your palm, sometimes twenty, sometimes forty dollars. One notable in the audience one night was Marlon Brando.

When I returned to New Zealand I sang in one of Auckland's biggest hotels and one night a television producer dropped in, heard me sing, and offered me a television series called 'Country touch'. While on the series I worked with the greats, John Hore, Eddie Low, Ken Lemmon, Toni Williams and I also shared a coca cola with Kenny Rodgers. For patience and humility there is none better than Tex Morton. (As an aside I was voted favourite singer in Australia by the Mafia so I don't know if that was good or bad).

Hauata Morrison to me is still number one, tho my Tuhoë Rangatira, Tui Teka is still the biggest crowd puller, but I wish he'd get some new jokes. Number one female singer in NZ is a half Tuhoë and half Ngapuhi lass by the name of Georgina Tewhata and if like all my predictions, well watch out. As for myself I am writing songs and about to embark on recording so who knows. No reira tena koutou tena koutou — kia ora.

Toko Pompey (Sammy Dee)

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NAME:
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CROSSWORD PUZZLE NO. 6

CLUES ACROSS

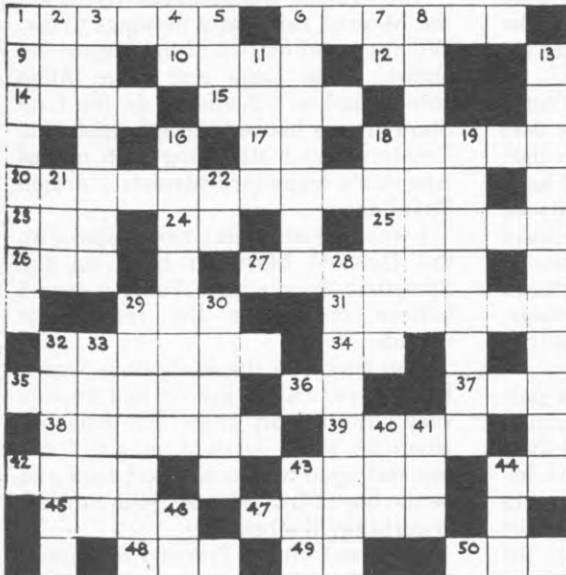
1. District.
6. Village, Home.
9. Learn.
10. Shape, Appearance.
12. Yes.

14. Union Jack.
15. Gunwale of canoe.
17. Breath.
18. Head ornament of feathers.
20. Bowed; Curved (like Uenuku).

23. Fish.
24. Drag.
25. Ghost.
26. Old lady.
27. Fish hook.
29. Slave; Fold.
31. Band of warriors.
32. Shovel.
34. The.
35. Pocket.
36. Bee.
37. Warrior.
38. Calm, peace.
39. Spit for roasting.
42. Press down on.
43. Abundant, Copious.
44. Print.
45. Owl.
47. Belt.
48. It were better.
49. Ask.
50. Fruit.

CLUES DOWN

1. Flat land on river bank.
2. Vine.
3. Red Ochre.



Solution to Crossword Puzzle No. 5



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